

82
SOME

CONSIDERATIONS

ON

Election and Reprobation.

Recommended to the

Perusal of all such as hold the same
to be **ABSOLUTE.**

AND OF

Particular **PERSONS**, without Respect to
their **WORKS** as Good or Evil.

By Thomas Thurgood and John Crakanthorp.

2 Chron. xv. 1, 2. *The Spirit of God came upon Azariah, — And He — said, — Hear ye me, Aſa, and all Judah and Benjamin, The Lord is with you while you be with Him, and if ye ſeek Him, He will be found of you; but if ye forſake Him, He will forſake you.* Ezra viii. 22. *The Hand of our God is upon all them for Good, that ſeek Him; but His Power and His Wrath is againſt all them that forſake Him.* Ezek. xxxiii. 11. *As I Live, ſaith the Lord God, I have no Pleaſure in the Death of the Wicked, but that the Wicked turn from his Way and Live.* 2 Pet. iii. 9. *The Lord — is Long-Suffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to Repentance.* 1 John ii. 1, 2. *We have an Advocate with the Father, Jeſus Chriſt the Righteous: And He is the Propitiation for our Sins: And not for ours only, but alſo for the Sins of the whole World.*

L O N D O N :

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An ADVERTISEMENT to the READER.

Unbias'd Reader,

SUCH I would have thee to be, but whatever thou art, the following Discourse being already Prefac'd by my Friend who began it, I shall not detain thee from it much longer, than whilst I inform thee, (as the Reason of my setting my Name to it) that he having written some Considerations on the Subject therein treated of, which he designed for the Press, brought them to me to transcribe for that Purpose; in the doing of which, some further Considerations occasionally arising in my own Mind, I added them to the said DISCOURSE, which by that Means was considerably augmented. If the Joint Labours of us both may be of any Service to thee, in the *Prevailing Interest* of TRUTH, I call upon thee to Rejoyce with us therein, and to give the Glory to THE GOD OF TRUTH.

John Crakanthorp.

T H E

P R E F A C E.

R E A D E R,

I*T hath been a long Time in my Mind, and now at length I have found Opportunity, to write something unto the People called Presbyterians and Independents, (amongst whom I was Educated, not excluding any others of the same Judgment in this Point) concerning their Opinion, laid down by them in their Confession of Faith, Chap. 3. Sect. 1, 2, 3, 4, 5, 6, 7. desiring the Lord may open their Eyes, to see their Errors, wherein they hold, That God from all Eternity, hath unconditionally Elected One Part of Mankind to be Saved, and withheld Mercy from the other Part of Mankind, having Ordained them to Dishonour and Wrath.*

But if it were so, that God had Elected a certain Number to Salvation, without any Regard to their Doings, whether
Good

The P R E F A C E.

Good or Evil, as Terms of Election or Rejection, then there had been no Need for the Apostle Peter to exhort his Bre- ^{2 Pet. 1.} ^{10.}thren, To give Diligence, to make their Calling and Election sure; seeing nothing can be made surer, if their Doctrine be True, than that already is, which is so Absolutely secured, as they suppose, in the Eternal Decree of that Almighty King, against whom there is no Rising up, to Resist or Oppose Him, with any Possibility of Success, in any Thing whatsoever, that he hath Absolutely and Peremptorily Decreed to bring to pass. But this Exhortation of Peter, and all others of like Nature and Tendency, are indeed evident Demonstrations that the Decree of God concerning Men's Salvation, is not so Absolute, but that he requireth something on their Part, to be performed, in order thereunto, before they can come to be rightly assured of that Everlasting Possession.

And therefore seeing there are Two different, yea, Contrary Spirits, that strive in Mankind for Dominion; the One endeavouring to beget and bring forth the Children of Light, after the Image and Similitude of GOD, the other the Children

THE PREFACE.

Rom. 6.
16.

Children of Darkneſs and Error, after the Image and Likeneſs of Satan, the Prince of Darkneſs; and that to theſe Two contrary Ends, the One, viz. The Spirit of Truth, both by Himſelf, and by His Children and Servants, bath from the Beginning, held forth the Truth of God, as the other bath in like Manner held forth Error and Falſhood; and ſeeing that to whom ye yield your ſelves Servants to Obey, His Servants ye are to whom ye Obey, whether of Sin unto Death, or of Obedience unto Righteouſneſs; therefore, I ſay, my Sincere and Earneſt Deſire for thee, O Reader, is, that thou mayſt, by the Inward Manifefſtations, and Convictions of the Spirit of TRUTH, be made willing to be Led and Guided into All TRUTH; and then thou wilt be capable to read this following Diſcourſe without Prejudice; by Means whereof, if the Lord ſee meet to add His Bleſſing thereupon, thou mayſt come to ſee wherein God's Election ſtands, and what the Cauſe of Men's Reprobation is,

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Thomas Thurgood.

SOME CONSIDERATIONS

ON

Election and Reprobation, &c.

§. 1. **T**HE *Presbyterians* are of Opinion, that God from Eternity, did by the Most Wise and Holy Counsel of His own Will, freely and unchangeably Ordain whatsoever comes to pass, *Confes. Chap. 3. Sett. 1.* I confess I cannot believe that God hath Ordained (much less unchangeably Ordained) whatsoever comes to pass: Neither can any Man prove, that God hath Ordained whatsoever comes to pass, unless he can prove that, *that* God Ordained the Fall of *Adam*, and the Murder of *Abel*; and not only so, but all the Wickedness that has been committed ever since, or shall be so, while the World continues; for all this in it's several Times comes to pass. Now if God hath Ordained Sin, then Sin is an Ordinance of God, that's certain; and if Sin be God's Ordinance, then *God must be the Author of Sin*, that's certain also, for He is the Author of His own Ordinances; as every one indeed is Author of what he Ordains; nor have I ever yet seen any Good Reason, why he that Ordains any Thing, may not be called the Author of it: So that whereas the Assembly say, That God hath unchangeably Ordained whatsoever comes to pass (Sin, and the Works of the Devil, not by them excepted) yet so as that He is not the Author of Sin; it is plain, that it cannot be so as they say, without making God to be the Author of Sin; which

which tho' in Words they disclaim, yet it remains an inseparable Consequence of their Doctrine, and so plain an one, that one would think it impossible for any Rational Man, who considers it almost ever so slightly, not to be Sensible of it. Again, what Thing soever any one Ordains, the same comes into his Heart, or is in his Heart; but the Lord saith,

- Jer. 7. 31. concerning the Children of *Judah's Burning their Sons and their Daughters in the Fire, in Sacrifice to Molech, that He commanded it not, neither came it into His Heart*; and if so, then He Ordain'd it not, to be sure: And the Case is the same with all other Kinds of Wickedness and Abominations, which the Lord hates, and therefore, doubtless, would not Ordain them; for that implies His Approbation of them; *whenas, to turn aside the Right of a Man*, or, to subvert a Man in his Cause, the Lord approveth not; neither does He of any Thing else that is Sinful; *But the Ungodly, and his Ungodliness, are both alike hateful unto God, who is of Purer Eyes than to behold* *Iniquity with the least Degree of Approbation*. Upon these Grounds, I deny that God doth Ordain whatsoever comes to pass; neither is He the Author, nor yet the Approver of Sin: Therefore *Let no Man say, when he is tempted unto it, I am tempted of God: For God cannot be tempted with Evil, neither tempteth He any Man*.

§. 2. The next Thing I shall consider, is, Whether God hath from all Eternity Predestinated (as say the Assembly) some Men unto Everlasting Life, and Fore-Ordained others unto Everlasting Death; and both these particularly and unchangeably designed, and their Number so certain and definite, that it cannot be either increased or diminished; and this also without any Foresight of Faith, or Good Works, on the one Hand, or of Unbelief, or Evil Works, on the other, or Perseverance in either of them, as Conditions, or Causes moving Him unto the one or the other; as is said, or implied, *Conf. Chap. 3. Sect. 2, 3, 4, 5, and 7.*

To

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To this, I say, that if God, from all Eternity, did in such Manner as aforesaid, Decree some to Life, and Ordain others to Death, then God must have Respect of Persons: But the Apostle *Peter*, in Opposition to all such Kind of Doctrine, declares, *Of a Truth, I perceive that God is no Respector of Persons: But in every Nation, he that feareth Him, and worketh Righteousness, is accepted with Him.* And as we learn from the Apostle *Peter*, that God is no Respector of particular Persons, but a Rewarder of them according to their Works, in every Nation: So we may learn from the Prophet *Jeremiah*, that He is no Respector of Nations, or Multitudes of People, but a Rewarder of Good unto them while they obey Him, and a Punisher of them when they Sin against Him: For thus he declares in the Name of the Lord, *At what Instant, I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it: If that Nation against whom I have pronounced, turn from their Evil, I will repent of the Evil, that I thought to do unto them. And at what Instant, I shall speak concerning a Nation, and concerning a Kingdom, to build and to plant it: If it do Evil in my Sight, that it obey not my Voice, then will I repent of the Good, wherewith I said I would benefit them.* By which it appears the Decree was not Absolute; for by these Words the Lord gave *Israel* to understand, that His Love was, and should be towards them to do them Good, if they continued in Obedience to Him: But if they revolted from their Obedience, He would withdraw His Love from them. God hath always had a Love for all Men, so long, and so far forth, as they have been Obedient unto Him: Yea, to the Disobedient also, and Rebellious, His Gracious Call is gone forth, whereby He seeks to gather them out of their Disobedient State; and He hath Increase of Grace and Mercy in Store for all them that turn at His Call: His Love is freely offered, or tendred to all Men, both *Jews* and *Gentiles*; none are Excluded; none are Reprobated, but they

Acts 10. 1
34, 35.

Jer. 18.
7.—10.

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who

Tit. 2. 11. who have first rejected the *Grace of God, that appear-
eth unto all Men.* It hath been indeed the great Un-
happines of Mankind, in all Ages of the World,
that too many have been found among them of such,
who have refused to embrace the Love of God, that
hath been freely extended unto them, and would
not have any of His Counsel, but have slighted all
His Reproof; and such he might justly leave to
themselves, to Reap the Fruit of their own Doings,
He being Clear of their Blood. Yea, too many of
the *Jews*, the Seed of *Abraham*, God's peculiar
People, to whom, in a more especial Manner, His
Promises belonged, yet rejected His Counsel, to their
own Hurt. God's Promise was to *Abraham, Isaac,*
and *Jacob*, and to their Seed after them, in Case
they should keep Covenant with Him; but their
Children in After-Generations broke God's Covenant
made with their Forefathers, and yet would have
laid Claim to His Promises, notwithstanding they
had broken His Covenant: They boasted of their
Pedigree, and said, *We be Abraham's Seed, and were
never in Bondage to any Man*; although they were
become the Servants of Sin, as Christ gave them to
understand, saying unto them, *I know that ye are
Abraham's Seed; but ye seek to kill me, because my
Word hath no Place in you.* And when they still
stood upon it, That *Abraham* was their Father, Jesus
said, *If ye were Abraham's Children, ye would do the
Works of Abraham*; intimating, that none but those
that did the Works of *Abraham*, were the True Seed
of *Abraham*, that should be Blessed with Him: And
when they went farther, and laid Claim to God as
their Father, Jesus said, *If God were your Father,*
*ye would love me; for I came from God, and He sent
me:* And moreover told them plainly, *Ye are of your
Father the Devil, and the Lusts of your Father ye will
do; and because I tell you the Truth, ye believe me
not.* Although the *Jews* were the Chosen People of
God, yet having broken God's Covenant, they were
rejected of Him; Christ would not own them for
the

Luke 7.
30.

See Gen.
17.

John 8.
33, &c.

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the Children of God. The *Presbyterians*, and others, may think themselves Elected from, or before the Foundation of the World; yet if they abide in Sin all their Life long, without True and Unfeigned Repentance, they will be as much at a Loss when they come to die, as these *Jews* were, who thought they had been the Chosen People of God, when as they were indeed the Servants of Sin, a Master so contrary in Nature to the Pure and Holy God, that no Man can serve them both at once; and therefore Christ told them, *That if they believed not in Him, (the Elect and Promised Seed, who came to destroy the Works of the Devil, and so to save them from Sin, and the Servitude thereof) they should die, in their Sins:* And then further said to them, *Whither I go, ye cannot come; that is, into the Kingdom of Heaven, where into no Unclean Thing can enter.* The Apostle Paul told the *Romans*, *That he had great Heaviness, and continual Sorrow in his Heart; For, said he, I could wish that my self were accursed from Christ, for my Brethren, my Kinsmen according to the Flesh, who are Israelites, to whom pertaineth the Adoption, and the Glory, and the Covenants, and the Giving of the Law, and the Service of God, and the Promises, &c.* Hence we may understand, that although the *Israelites* were the Chosen People of God, and had all these Privileges above other Nations, yet the greater Part of them, through their Unbelief, and Disobedience, were in a State of Reprobation, and Outcasts from the Favour of God, which caused the Apostle, who saw the great Danger of their Continuance in that State, to be so full of Sorrow and Heaviness continually upon their Account; which he needed not, if they had been Chosen in such Manner as some say, *Before the Foundation of the World, or from all Eternity;* without any Regard to the Good or Evil of their Doings; for then it is certain they could never be rejected of God at all: As on the other Hand, if they had in the like peremptory Manner been rejected, then his Grief for them had

John 8.
21, &c.

been altogether in vain, and so might better have been spared.

It is my Heart's Desire, that all Men might see for themselves, *in the Things that belong to their Everlasting Peace*, and that none would Build too much upon such Fancies, as to think they are Elected, and therefore they must be Saved, although they abide in Sin all their Days: For this I am bold to declare, *That unless we have True Faith in CHRIST, and yield unto Him the Obedience of that Faith which is unfeigned, even the Faith of God's Elect, which giveth Victory over Sin, and destroyeth the Works of the Devil, through the Operation of the Power of the Spirit of Holiness, received from Christ, who requireth this Obedience, we shall not otherwise enter into the Kingdom of God: For he that is in Christ, must be a New Creature, or created a-new in Christ Jesus unto Good Works; else he cannot abide in Him, who maketh all Things New:*

John 15. For our Lord Himself saith, *I am the True Vine, and*
 1, 2, &c. *my Father is the Husbandman. Every Branch in me, that beareth not Fruit, He taketh away: And every Branch that beareth Fruit, He Purgeth it, that it may bring forth more Fruit. And what Manner of Fruit He intends, the following Words demonstrate, in which He saith to His Disciples, who are the Branches that bear it, Now ye are Clean through the Word which I have spoken unto you. So these were Clean Branches, and their Fruit Clean, as proceeding from the Living Sap of the Eternal Word, which had purified and cleansed them. And he further tells them, That in their bearing much Fruit, His Father is Glorified, who is a Pure and Holy God, and as such cannot be Glorified by any Fruits of a different Nature: And therefore the Son, who is the express Image of the Father's Substance, and evermore seeks His Glory, in Order that His Disciples may bear such Fruit as tends thereunto, exhorts them to abide in Him, the True Vine, the Pure and Holy Vine of Life Eternal, saying, Abide in me, and I in you. As the Branch cannot bear Fruit of it self, except it abide in the Vine; no more*

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can ye, except ye abide in me. I am the Vine. ye are the Branches : He that abideth in me, and I in him, the same bringeth forth much Fruit : For without me (or, as the Margin has it, severed from me) ye can do nothing : If a Man abide not in me, he is cast forth as a Branch, (severed from the Vine) and is withered, and Men gather them, (such withered Branches) and cast them into the Fire, and they are burned. And lest this should befall any of them, he again renews his former Exhortation unto them, To continue in His Love, which is the same Thing as to abide in Him, who is Love it self. And further, that He might not leave them at a Loss, He tells them how to do so, namely, By Keeping His Commandments, saying, If ye keep my Commandments, ye shall abide in my Love; even as I have kept my Father's Commandments, and abide in His Love. This Union, which our Blessed Lord here sets forth, between Himself and the Believers, under the Parable, or Similitude of a Vine, and it's Branches, doth the Apostle Paul likewise take Notice Rom. 11. 15, 17, &c. of, under another like it, viz. Of the Olive-Tree and it's Branches, adding also a like Caution thereupon; for having first laid it down for a certain Truth, That if the Root be Holy, so are the Branches; intimating thereby, that no Unholy Person can be, or continue in Vital Union with Christ, the Good Olive-Tree, but must either be changed into His Nature, and made Holy by His Living Virtue, or else be separated from Him; as he intimates some of the Israelites were broken off, whom He calls the Natural Branches, as being of that Nation or People, whose were the Fathers to whom the Promises were made, and of whom, as concerning the Flesh, Christ came, who is the Holy Seed of Promise, In whom all Nations were to be Blessed, according to God's Promise to Abraham; unto whom, and his Seed, the Israelites stood in a nearer Degree of Relation by Nature, or Natural Descent, than the Gentile Nations : He afterwards cautions the Gentile Converts, not to boast against these Natural Branches now broken off, and that none of them might say,

say, *They were broken off that I might be grafted in* : To which Kind of Boasting Speeches (seeming to favour of Selfishness, or an Overweening Conceit of themselves, inclining them to think, like our *Particular Electionists*, that God had so great Respect to their Persons, as to cast off others for their Sakes, or that they might be grafted in) the Apostle replies, *Well* : By which Concession, though he grants that the Casting off of the *Jews*, did in some Sort, make Way for the Reception, or taking in of the *Gentiles*, yet in the Words next following he shews, that *That* was not the Cause of their being broken off, but their own Unbelief : *Because of Unbelief they were broken off* : That necessary Condition, or Qualification of Faith was wanting in them : But had they believed, they had not been broken off meerly to make Way for the Grafting, or taking in of any others whomsoever : And if the *Gentiles* had not believed, they should not have been received in, in their Room ; for it was only so many of them as believed, that were so : The *Unbelieving Gentiles* were no more received than the *Unbelieving Jews* : The *Believing Jews* were no more excluded than the *Believing Gentiles* ; but rather had the Preference, in that the Offers of Grace, in the Preaching of the Gospel, were first made to them : But their Nation generally, or for the most Part, rejecting the same, that Stream of Light and Grace, which so plentifully issued forth into the World, through the Ministry of the Apostles, and First Messengers of the Gospel, being through their own Default diverted from them, came thereby to run with the freer and fuller Current among the *Gentiles* ; who also more freely, and in greater Numbers, received and embraced the Glad Tidings thereof. Thus when the *Jews* at *Antioch*, filled with Envy, spake against those Things which were spoken by *Paul*, concerning Jesus, contradicting and Blaspheming, he and *Barnabas* told them, *It was necessary that the Word of God should first have been spoken to you* : But seeing

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ye put it from you, and judge your selves unworthy of Everlasting Life ; lo, we turn to the Gentiles. In like Manner, when Paul, pressed in Spirit thereunto, had testified to the Jews at Corinth, That Jesus was the Christ, and they opposed themselves against his Testimony, and blasphemed, He shook his Raiment, and said unto them, *Your Blood be upon your own Heads I am clean : Henceforth I will go unto the Gentiles.* And so he did next Way, and Preached the Gospel to the Corinthians, many of whom readily embraced the Glad Tidings thereof, and believed in the Holy One and the Just, whom the Jews had so lately denied and blasphemed. And likewise when he had testified the Kingdom of God to the Jews at Rome, perswading them concerning Jesus, both out of the Law of Moses, and out of the Prophets, from Morning till Evening, and many of them believed not, nor received his Testimony, he said, *Well spake the Holy Ghost by Esaias the Prophet — saying, Go unto this People, and say, Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and not perceive : For the Heart of this People is waxed gross, and their Ears are dull of Hearing, and their Eyes have they closed ; lest they should see with their Eyes, and hear with their Ears, and understand with their Heart, and should be converted, and I should heal them : Be it known therefore unto you, that the Salvation of God is sent unto the Gentiles, and that they will hear it.* By which Instances it appears very plain, that the Word of God, and the Light of the Gospel, was not removed from them, until they put it from themselves, and closed their Eyes against it : And then sure it was very Just with God, to take His Kingdom from such a Generation of Men, who always resisted the Holy Ghost, both in themselves, and in His Servants the Prophets, who shewed before-hand of the Coming of the Just One ; and in the Son and Heir himself, whom they slew when He was come ; and in His Apostles, who were Witnesses of His Resurrection, and Preached the Gospel unto them, with

the

Acts 18.
5,—11.

Acts 13.
14.
Chap. 28.
ver. 23.—
28.

Matt. 21.
43.
Acts 7.51,
52.
Neh. 9.
20, 26.
Mat. 21.
38.
Acts 1.22.

1 Pet. 1. the *Holy Ghost sent down from Heaven*; and to give
 12. it to a Nation bringing forth the Fruits thereof;
 For this, with the leaving of them to the Just Con-
 sequences of their wilful Blindness and Hardness of
 Heart, was all that God did in casting off the *Unbe-*
lieving Jews, and calling the *Gentiles* to be His
 People; whom the Apostle puts in Mind, *that their*
Standing also is by Faith, and therefore warns them
that they should not be High minded, but fear; which
 is a Caution very pertinent and effectual, being duly
 heeded, to prevent their Falling, and that both in
 the Negative and Affirmative Part of it, seeing that
 Prov. 16. as *Pride goes before Destruction, and an Haughty Spirit*
 18. and 6. *before a Fall*; so by the *Fear of the Lord Men depart*
from Evil; therefore it is Good for every one that
 thinketh he standeth, to take Heed lest he fall, and
 Ch. 9. 30. to stand in Awe that he Sin not: *For if God spared*
 31. and *not the Natural Branches, how much more ought those*
 Ch. 11. 7. *Branches, which were Wild by Nature, and contrary to*
that Wild Nature were grafted into the Good Olive-tree,
to take Heed lest he also spare not them? This Caution
 we see, the Apostle gives to the Election from a-
 mongst the *Gentiles*, that had in Measure attained
 the Righteousness of Faith, which the Natural
 Branches that were broken off because of Unbelief,
 had not obtained; and yet to them it were altoge-
 ther needless, if it were True, which some hold,
 that there is no falling from Grace: For where no
 Danger is, there is no Need of Caution; and I am
 sure there is no Danger of an Impossibility: But for
 any to fall from Grace, that hath received it in the
 least Measure, were impossible indeed, if God's De-
 cree to uphold them were Absolute and Unconditi-
 onal; for whatever He hath in that Manner Decree-
 ed, He will as surely bring to pass; He is the Lord
 who changes not; He is not a Man that He should
 Lie, nor the Son of Man, that He should Repent of
 His Purpose, or vary from what He hath Decreed;
 if He will work, He can do it Absolutely and Irre-
 sistibly, and then who shall let it; And where is the
 Power

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Power that can hinder? But that His Decree concerning Men's abiding in the Grace received, or departing from it, is not at first, (nor indeed till the Conditions are fulfilled, whereon He, in His Infinite Wisdom, hath suspended it) Absolute, or without all Manner of Condition, the Apostle in the Instance above recited, puts out of Doubt, to those that are willing to believe him, seeing he Names a Condition expressly, both on the Part of those that fell, and of those that stood; which Condition is Faith on the one Hand, and Unbelief on the other: And this he also farther confirms in the following Words, *Behold therefore the Goodness and Severity of God: On them which fell Severity; but towards thee, Goodness, if thou continue in His Goodness.* Here we see it is not without Condition, but if, *i. e.* in Case, or on Condition, that thou continue, (and that, as he said before, must be by Faith, which in the Exercise of it, is an earnest and stedfast Adherence, or cleaving unto the Lord in the Measure of Grace received from Him, especially in the Hour of Temptation, and Time of Trial and Besetment, with Dependance upon Him for fresh Supplies of Strength, to carry us through them, and give us Victory over all that opposes the Work of His Power in us: So it is if thou continue) otherwise, thou also shalt be Cut off, *i. e.* if thou continue not in His Goodness by Faith.

So here is a Condition on either Hand; the Term or Condition of Standing is *Faith*; the Condition, as well as Cause of Falling, is *Unbelief*: And the very Caution it self given to these *Gentile Converts*, to take Heed lest God should not spare them, as He spared not the *Natural Branches*, shews their State was not so far out of Danger, but that through Unwatchfulness, they might fall into Unbelief, and under God's Displeasure, so as to be Cut off, and cast away, as well as the *Natural Branches* had been before them. Yea, the Apostle goes on with Respect to those that were Cut off, saying, *And they also, if*
C *they*

they abide not still in Unbelief, shall be Grafted in : Here he supposes it possible for them to be restored through Faith, or in their closing in with the future Visitations of God, which if they should, *They* (saith he) *shall be Grafted in ; for God is able to Graff them in again :* But if they continued in a State of Carnality and Unbelief, it was in vain for them to pretend to build their Hopes upon God's Decree of Election, though they were of that People, *whom God*
 Deut. 7.6. *had Chosen to be a Special People unto Himself, above all the People that were upon the Face of the Earth :* For in this same Epistle the Apostle declares, *That*
 Chap. 9. *they which are the Children of the Flesh, these are not*
 Ver. 8. *the Children of God ; but the Children of the Promise are counted for the Seed.* So that the Seed of *Abraham*, who have Right to be called the Children of God, and Heirs of His Promise made to *Abraham*, concerning the Blessing of all Nations in his Seed, is not to be reckoned after the Flesh, but after the Spirit : Let any Person, or People, be the Seed or Offspring of *Abraham*, according to the Flesh, descended from him never so clearly and certainly by Natural Generation, yet if they be after the Flesh by Degeneration, minding the Things of the Flesh, and fulfilling the Lusts of the Flesh, these, so long as here they abide, are not that Seed of *Abraham*, that are Heirs of the Blessing in a Spiritual Sense ; but they that have the same Spirit of Faith as *Abraham* had, yielding unto God the Obedience of Faith as *Abraham* did, these being his True Successors in the Faith, as *Isaac* was, *are the Children of Promise*, and justly reckoned with *Isaac* and *Jacob*, (though they may not be of his Seed after the Flesh) *the Heirs with him of the same Promise.*
 Gal. 4.28.
 Heb. 11.9

Oh, how suitable then is the Advice and Caution of the Apostle before-given, and how necessary to be minded both of *Jew* and *Gentile* ; how profitable would it be for us all in due Season, to observe and consider diligently the Goodness and Severity of God, set forth in these Examples, or any others of like
 like

like Nature: To take Notice of His Severity for Caution Sake, lest we also, growing careless, fall, after the same Example of Unbelief, or continue in a Fallen State. Of His Goodness, for our Encouragement, either to begin, or to persevere in Faith and Well-doing; that so, both the Fallen might return to Him that smites and reproves them, that He might have Mercy upon them, and heal their Backslidings; and they that stand might continue in their Station. Yea, how necessary is it for all without Exception, who desire to make their *Calling and Election sure*, to observe and follow that Excellent Direction, which the same Apostle gave to the *Galatians*, introducing it thus, *This I say then, Walk in the Spirit, and ye shall not fulfil the Lust of the Flesh: For the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other; so that ye cannot do the Things that ye would; as much as to say, If ye are led by the Spirit of God, ye cannot do the Things of the Flesh; and if ye are led by the Flesh, ye cannot do the Things of God:* See Gell. *Therefore let us not Be deceived, God is not mocked; for whatsoever a Man Soweth, that shall he also Reap: For he that Soweth to his Flesh, shall of the Flesh Reap Corruption; but he that Soweth to the Spirit, shall of the Spirit Reap Life Everlasting.* Gal. 5. 16, 17. Chap. 6, 7, 8.

§. 3. Next I shall consider that Place of Scripture, which many of the *Presbyterians* and *Independents* bring to prove that they were *Elected* before they were *Born*, viz. *Rom 9. 10.—13.* And not only this, but when *Rebecca* also had conceived by One, even by our Father *Isaac*, (for the Children being not yet *Born*, neither having done any Good or Evil, that the Purpose of God, according to Election might stand, not of Works, but of Him that calleth) it was said unto her, *The Elder shall serve the Younger; as it is written, Jacob have I Loved, but Esau have I Hated.*

We must understand first of all, that our Election stands in Christ, the Elect Seed, Chosen of God the

Father before the Foundation of the World, that He should shew Judgment to the *Gentiles*, of which Seed *Jacob* was a Type; and God made Choice of that Seed, CHRIST, not by Reason of any Works of Righteousness, that had been, or should be done by the Children of Men, *whether Jews or Gentiles*; for the Apostle concludes, *that they are all under Sin, and all gone out of the [Right] Way*: But according to the Purpose of His own Will, as being a God Merciful and Gracious, abundant in Goodness, not delighting in the Death of Sinners, but in forgiving their Iniquities, Transgressions, and Sins, upon their Returning to Him, He made Choice of His Son, *God manifest in the Flesh*, (as the Only Fit Mediator between Himself and Mankind) to manifest His Love through Him unto all Men, *both Jews and Gentiles*: For God hath concluded them all in Unbelief, that He might have Mercy upon all. All therefore are invited to come unto CHRIST, and none excluded from a Part in Him, but they that refuse to accept of Him for their Saviour, upon God's Terms, *viz. of Repentance, Faith, and Obedience*: For God so loved the World, that He gave his Only Begotten Son, that whosoever Believeth in Him, should not Perish, but have Everlasting Life: For God sent not His Son into the World to condemn the World, but that the World through Him might be Saved. And by Virtue of this Mission and Commission, He calleth all Men every where to Repent, and Believe the Gospel; and is become the Author of Eternal Salvation, unto all them that Obey Him. And so, He that Believeth on the Son, hath Everlasting Life: And he that Believeth not the Son, shall not see Life; but the Wrath of God abideth on him.

Rom. 3.
9.—12.

Ch. 11. 32.

John 3. 16.
17.

Acts 17.
30.

Mark 1.
15.

Heb. 5. 9.
John 3. 36.

If any should object, that these Texts out of *John*, make Mention of Faith only, and attribute Salvation unto it, as the only Thing required on Man's Part, in order thereunto, and thereupon argue that we may be Saved by Faith only, without Obedience: I answer, that Text out of *Hebrews*, (as well as di-
vers

vers others in Holy Writ) makes Mention of Obedience only, and ascribes Salvation unto it, whence they might as well argue, that we may be Saved by Obedience only, without Faith: But let such know, that the Faith here spoken of, is none other than the *Faith of God's Elect, through which, and the Sanctification of the Spirit, they are Chosen to Salvation: And this Faith evermore worketh by Love; and Works, according to the Apostle James, are unto it as the Spirit or Soul is to the Body; For he concludes, That as the Body without the Spirit is Dead; so Faith without Works is dead also.* And of such a dead, solitary Faith, he asks, *What doth it Profit? Can it Save a Man?* Which Kind of Interrogations strongly imply, that it is altogether unprofitable, as to the Work of Salvation; and consequently the Faith that is Profitable and Saving, must be such as is made Perfect by Works, as the Body of Man is made Perfect, or Compleated into a True and Living Man, by having the Soul united to it. And they that have this Living Faith, which is animated by the Love of God, and the Works thereof, and persevere in it to the End, shall undoubtedly receive the End of their Faith, *even the Salvation of their Souls.*

Tit. 1. 1.
2 Thes.
2. 13.
Gal. 5. 6.
James 2.
14, &c.

1 Pet. 1. 9.

Now to prove that Christ is the Elect Seed, unto whom the Promises of God belong, let us hear what the Apostle saith, *viz. To Abraham and His Seed were the Promises made. He saith not, And to Seeds as of many; but as of one, and to thy Seed, which is Christ.* We see then that the Promises of God were made to Christ, and they are all *Yea and Amen in Him; but out of Him no Man hath Right to any Promise of God concerning the Good Things of His Kingdom; they that are without Christ, are without God, and without Hope of Salvation: For all Men are concluded under Sin, that the Promise, by Faith of Jesus Christ, might be given to them that believe: It is Christ His Only Begotten Son, whom the Father hath made Absolute Choice of, and of the Children of Adam only in Him, or as standing in Relation to Him,* who

Gal. 9. 16.

2 Cor. 1.

2c.

Eph. 2. 12.

Gal. 3. 22.

who is God's Elect in whom His Soul delighteth, as
 Isa. 42. 1. *saith the Prophet ; which the Evangelist quoting,*
 Matt. 12. *thus applies to Christ, Behold my Servant whom I*
 28. *have Chosen, my Beloved, in whom my Soul is well-*
 Isa. 28. 16. *pleased : I will put my Spirit upon Him, and He shall*
shew Judgment to the Gentiles. This is the Stone, the
 1 Pet. 2. 6. *Tried Stone, Elect and Precious, which God in His*
Sion, hath laid for a Sure Foundation ; and He that
believeth on Him, shall not be confounded. So that it
 Joh. 14. 6. *is plain, that Christ is that Elect, or Chosen Seed,*
 Acts 4. 12. *to whom all the Promises of God were made, and*
do belong : And seeing no Man cometh unto the Father,
but by Him, neither is there Salvation in any other.
 Hence it is plain also, that whoever would be Elect-
 ed, and made Heirs with Him of Eternal Life and
 Salvation, must be Elected in Him ; and in Him
 they cannot be Elected, so long as they are out of
 Him, or separated from Him ; and into Him, or
 into Union with Him, they cannot come, but by
 Faith : Therefore whosoever would obtain a Part
 in the Election of God, and be Heirs of Life Eternal,
 they must come by Faith to be united unto Him ;
into Him the True Vine, the Good Olive-Tree, they
must be ingrafted ; and whosoever would make their
Calling and Election sure, must make it sure in
 Him, who is the True and Only Seed, Root, and
 Foundation of God's Election, which is sure to them,
 who are sure of their own Interest in Him ; and
 this Assurance is obtained only by the Faith of the
 Col. 2. 12. *Operation of God, whereby Christ, the True Seed,*
Elected of God before the Foundation of the World,
comes to live in their Hearts, and to purifie their
Hearts through Faith in His Mighty Saving Power,
revealed in them ; [and then Blessed are the Pure in
Heart, for they shall see God.] And so according
 to John 3. 36. *He that believeth on the Son hath Ever-*
lasting Life ; and he that believeth not the Son, shall
not see Life. Therefore whoever have been made
 Partakers of Eternal Life and Salvation, since the
 World began, or shall be so, to the End of it, it hath
 been,

Election and Reprobation.

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been, or shall be, through Faith in this Holy Seed of God, which He hath Chosen, to manifest and dispense His Love and Mercy by, to the Souls of Lost Mankind ; and He is the Light and the Truth, and the Life, and the Way unto God through all Generations ; neither is there Salvation in any other ; but all that receive Him, to them He giveth Power to become the Sons of God, even to them that Believe on His Name, that is, on His Renewing and Quickning Power, whereby they are formed anew, and *Created in Him unto Good Works, which God hath* Eph. 2. 10. *before Ordained, that we should walk in them ;* and these being brought into Union with Christ the Elect Seed, are *Elect* in Him, *as Children and Heirs* Rom. 8. 17. *of God, and Joint-Heirs with Christ ;* and were Predestinated, or Fore-Ordained so to be, before the World began ; but it was in Foresight of this Union, as the necessary Condition thereof, and Qualification thereunto. And this Union, and the Faith by which it is, and wherein it stands, is not of Man's Operation, but of God's Operation, in all that do not resist Him in His Working ; and so the Purpose of God according to Election doth stand, not of Works of Righteousness that we have done, or of our selves can do, (who are incapable of doing any, that will find Acceptance with Him, until He is pleased, out of the Abundance of His Grace, to bestow upon us something of the Gift of Righteousness, through Jesus Christ, of whose Fulness we receive it ;) but of Him that calleth us unto Righteousness, and worketh in us both to Will and to Do that which is truly Righteous, and acceptable in His Sight, as we wait upon Him to receive the Renewings of His Spirit, wherein alone stands our whole Ability to work the Works of God.

And thus Christ is the Seed of Election, in whom God the Father is so far delighted, that He hath Chosen all that are in Him, and before-hand Decreed or Purposed, to Choose all that ever shall be found in Him, *not having on their own Righteousness, which* Phil. 3. 9.

- is of the Law, but that which is through the Faith of Christ, or the Righteousness which is of God by Faith :*
- Eph: 1. 6. These are all *accepted in the Beloved Son*, even in the Seed of God's own peculiar Choice, which they could not be, unless they were really and truly in Him, as *Living Branches in the True and Living Vine*, being in some Measure renewed in the Spirit of their Minds, and Born again, not of corruptible Seed, but of incorruptible, by the Word of God, which liveth and abideth for ever : For the Lord is a God of Truth, and He makes no Fictions of being in His Son, nor Fictions of Electing in Him ; and therefore they that are Chosen in Him, are such as are in Him of a Truth, as well as He is so in them. And these are
- Rom. 8. the Elect of whom the Apostle Paul queries, *Who shall lay any Thing to the Charge of God's Elect ?* And whom he had before been describing to be such as are in Christ Jesus ; Such in whom the Spirit of God dwells, and who are led by it ; Such who mortifie the Deeds of the Body through the Spirit, who live and walk not after the Flesh, but after the Spirit, and mind the Things of the Spirit : And of these are also
- 1 Ep. 1. 2. they, whom the Apostle Peter asserts to be *Elect, according to the Fore-knowledge of God the Father, through the Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ* : Yea, these are the Elect, or, Election, that obtain what they seek for, *viz. Salvation, and Life Everlasting* ; which others being blinded by their own Lusts, miss of, because they either seek it not at all, or else seek it amiss.
- Rom. 11. 7.

Now besides these, who through Faith are Elect unto Life Eternal, there is to be considered another Election of some, who in Way of Type and Representation of these, were Elect to certain Temporal Privileges, and a State of Good Things in this World ; which others were excluded from having any Share in, that they might therein bear the Type of such as should not obtain any Portion, or Inheritance, in that Better and Heavenly Country, where-

of their Earthly *Canaan*, with all the Good Things thereof, was comparatively but a Shadow: And thus were the *Israelites* (the Seed of *Abraham* after the Flesh, in the Line of *Isaac* and *Jacob*, excluding that of *Ishmael* and *Esau*) Chosen to be the Church, and Peculiar People of God under the Old Testament, *that He might Reign over them, and give them Special* Psal. 147.
Laws, Statutes and Judgments, such as were not known 19, 20.
to any other Nation; together with the Land flowing with Milk and Honey, &c. according to the Promise and Oath which He had made to their Fore-Fathers.
 And this Election, which was not of Particular Persons unto Everlasting Salvation, but of an whole Nation unto certain Temporal Privileges, together with Superiority and Dominion for a Time, (*viz.* whilst they kept Covenant with God) over other Nations lying round about them, and who were excluded and debarred from the same Privileges, seems to be the Election treated of by the Apostle, in *Rom. IX.* for in those Words, Verse 12. *The Elder shall serve the Younger*, he plainly refers to that Prediction to *Rebecca*, concerning the Twins that struggled together in her Womb, recorded in *Gen. XXV. Ver. 23.* and those Words, *Ver. 13. Jacob have I Loved, but Esau have I hated*, he cites from *Mal. I. 2. 3.* to shew how that the foresaid Prediction was now fulfilled, or rather had been so long since. If we consult first this Prediction it self, and then the Words of *Malachi*, from which the Apostle declares the Accomplishment of it, we shall find that both Places have Relation, not so much to the Persons of *Jacob* and *Esau*, as to their Seed and Posterities after them, or to the Two Nations called after their Names. The Prediction runs thus: When *Rebecca* had Conceived, and found that the Children struggled together within her, or, as the Margin has it, *Hurt one another*; She said, *If it be so, Why am I thus?* And She went to inquire of the Lord; and the Lord said unto her, *Two Nations are in thy Womb, and Two Manner of People shall be separated from thy Bowels;*
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and

Some Considerations on

and the One People shall be stronger than the other People ; and the Elder shall serve the Younger : That is, in Plain Terms, the Elder People, or Nation, or the Nation coming of *Esau*, the Elder Brother, shall serve, or be in Subjection to the Younger Nation, or the Nation coming of *Jacob*, the Younger Brother : For the last Clause of the Verse is Relative to to the former, which speaks directly of People and Nations. So that from the express Words of the Prediction it self, 'tis plain it had Relation to the *Israelites* and *Edomites*, those Two Nations that were to descend from *Jacob* and *Esau* : And they that think it belonged to those Two Brethren Personally, ought to make it apparent from Scripture, how, and when it was fulfilled in them, during their Life-Time ; which they can never do ; for that the Scripture-History sets forth *Esau* as a Mighty Prince, in Comparison of *Jacob*, who was very much afraid of him, when he heard that he was coming to meet him with Four Hundred Men ; whereupon he sent very large Presents of Cattel before him, in Order to find Favour in the Sight of *Esau* ; whom he called *His Lord* ; and when he himself came near him, he Bow-ed himself to the Ground seven Times before him, and shewed him great Tokens of Submission all the While he was in his Presence. In all this, to be sure, there is no Sign of *Jacob's* Dominion, or Superiority over *Esau*, his Elder Brother ; nor does any Thing appear like it, in all the Account the Scripture gives of them : Which may further satisfy us, that the foresaid Prediction did not relate to them in their own Persons, but to their Posterities, according to the express Words of it. And in their Posterities (which one would think, should put the Matter out of all Doubt) we do indeed find the Accomplishment of it : For we read, that David put Garrisons in Edom, yea, throughout all Edom, and all they of Edom became David's Servants ; which answers the Prophecy exactly, as Face answers Face in a Glass : And I think it can no longer be doubted now, by any Reasonable Person,

Gen. Ch.
32, 33.

2 Sam. 8.
14.

Person, whether it had Relation to *Jacob* and *Esau* in their own Persons, and not rather to their Posterities after them, or the Two Nations called after their Names. And this Servitude of *Esau* or *Edom*, under *Israel* or *Jacob*, continued not only all the Reign of *David*, but also of his Son *Solomon*, and the several succeeding Kings, till *Joram*; in whose Days ^{2 Kings 8. 26.} *Edom* revolted from under the Hand of *Judah*, and made a King over themselves again: So that the aforesaid Divine Oracle, which in the Persons of *Jacob* and *Esau* was not fulfilled, yet in their Posterities was fulfilled with a Witness, putting it out of the Reach of all Reasonable Doubt, or Scruple, whom it had Relation to, for it's Accomplishment.

And now in the second Place, as to the Words the same Apostle cites from *Malachi*, I doubt not but it will as plainly appear, that they also had Relation to the Two said People, or Nations, the Respective Posterities of *Jacob* and *Esau*, and not to those Two Brethren themselves in their own Persons: For they are Part of the Burden of the Word of the Lord, by that last of the Prophets, not to the Person of *Jacob*, long before that Time Deceased, but to *Israel* then Living, and returned from their Seventy Years Captivity, to their own Land again: And yet so ungrateful were they for this Great Mercy and Deliverance, and so insensible of the Lords Love, that when He told them, *He had Loved* ^{Chap. 11. ver. 2.} *them*, they said, *Wherein hast Thou Loved us?* To convince them wherein God's Love had been manifested towards them, the Prophet puts them in ^{Ver. 3, 4.} Mind of the different State of *Esau*, or *Edom* their Elder Brother, whose Mountainous Heritage was at that present Time lying waste before their Eyes, and made an Habitation for the Dragons of the Wilderness, and Wild Beasts of the Desert, from their own, who were Preserved a People through a long Captivity, and brought by the Gracious Providence of God, to inhabit their own Land again; that so by that Comparison, he might bring them to a

See Deut.
9. 4, 5, 6.
compared
with ch. 7.
7, 8. and
Jer. 51. 5.

Sense of God's more peculiar and distinguishing Kindness towards them, above what He had shewed to *Edom*, their Elder Brother; and all this not for their own Righteousness, or for the Uprightness of their Hearts, who, as well as their Brother *Eſau*, or Brethren the *Edomites*, had provoked God by manifold Transgressions, and at that present Time were under the Guilt of many Sins, for which the Prophet in the following Chapters reproves them; but because the Lord, as a Gracious and Long-Suffering God, and Faithful in keeping Covenant, was minded still to lengthen out His Mercy towards them, that He might perform the Word of the Oath which He had Sworn unto their Fathers, *Abraham*, *Isaac* and *Jacob*, those Worthies; who through Faith, wrought Righteousness, and obtained Promises of Good Things from God.

Therefore in Answer to their Query, *Wherein hast Thou Loved us?* He saith, *Was not Eſau Jacob's Brother? Yet I Loved Jacob, and I Hated Eſau, and laid his Mountains, and his Heritage waste, for the Dragons of the Wilderness.* We may observe here, that the Language of the Query is not, *Wherein hast Thou Loved our Fore-father Jacob?* But, *Wherein hast Thou Loved us?* Whence we may conclude, that the Instance of God's Love, which the Prophet, in Answer to their Query, hints at for their Conviction, ought to be such as had direct and immediate Relation to themselves, rather than to their Father *Jacob*; otherwise his Answer would not have been a direct Answer to their Query, as we may find it was, by considering the Words of the Answer it self; *Was not Eſau Jacob's Brother?* (*i. e.* were not the *Edomites* the Brethren of you *Israelites*; or, was not that Nation, which is called *Eſau* and *Edom*, after the Name of *Eſau* or *Edom*, their Father, the Brother, as a Nation, or Collective Body of People, of you my People *Israel*, who also Nationally are called *Jacob* and *Israel*, after the Name of *Jacob*, or *Israel* your Father) yet *I Loved Jacob*, (*i. e.* you my People

People called *Jacob*) and *I Hated Esau*, (or the People of *Edom*) and laid his Mountains, and his Heritage waste. for the Dragons of the Wilderness. These last Words do clearly evince that the *Esau*, here said to be *Hated*, is no other than the *Edomitish Nation*, whose Country was at that Time Desolate, and not *Esau* their Forefather, deceased many Generations ago, and who in his own Time and Person was not impoverished, nor his Mountains and Heritage laid waste, as hath in good Measure been shewed before; and consequently that the *Jacob*, who is here opposed to him, is also no other than the *Israelitish Nation*, who is here said, *To be Loved*: And though no Instance of God's Love to them is here mentioned in express Terms, yet it is so easy and obvious to be gathered from the opposite Instance of his Hatred to *Edom*, or the *Edomites*, demonstrated in the Devastation, or Desolation of their Land and Country, that they (the *Israelites*) must have been Stupid in the last Degree, if the Setting of THAT before their Eyes, did not teach them to reflect with Gratitude, upon the opposite Blessings and Benefits they had in present Possession and Enjoyment, by the Favour of Divine Providence, which had again Planted and Re-inflated them in their own Land, while He withheld that Favour from *Edom*, their Elder Brother; and not only so, but threatens, in the next Verse, that *He would continue so to do for ever*. And this also further confirms it to be the Nation of the *Edomites*, that is here intended, under the Names of *Esau* and *Edom*: For thus the Prophet goes on, introducing *Edom* (the same who is called *Esau* in the former Verses) speaking of himself, and likewise the Lord speaking of him, in the Plural Number, as of a Nation or People, and not in the Singular, as of a particular Person; Whereas *Edom* saith, *We are impoverished, but We will return and Build the Desolate Places*: Thus saith the Lord of Hosts, *They shall Build, but I will throw down; and they shall call Them the Border of Wickedness, and*
the

the People against whom the Lord hath Indignation for ever. It follows in the Fifth Verse, *And your Eyes shall see, and ye shall say, The Lord will be Magnified from the Border of Israel: As if He had said, And your Eyes, O Jacob, or Israel my People, shall see these forementioned Effects of my Displeasure, which I have brought upon Esau, or Edom, (because of his Enmity and Violence against thee, whom he ought to have Loved as his Brother) resting upon him; and the Sight and Sense thereof shall so affect your Minds, that ye shall say, The Lord will be Magnified, that is, greatly Exalted and Glorified, not from the Land of Edom, the Border of Wickedness, laid Waste for a Memorial of my Righteous Judgments against the Inhabitants thereof, who by their incorrigible Wickedness, are now become the People of my Indignation; but from the Border of Israel, the Land inhabited by that People, whom I have formed for my self, according to my own Laws and Statutes, that they, walking therein, should shew forth my Praise, and to whom I have said, Thou Israel art my Servant, Jacob whom I have Chosen, the Seed of Abraham my Friend, — Thou art my Servant, I have chosen thee, and not cast thee away. Fear thou not, for I am with thee: Be not dismayed, for I am thy God: — Behold, all they that were incensed against thee, shall be ashamed and confounded; they shall be as nothing, and they that strive with thee shall perish. — Fear not, thou Worm Jacob, and ye Men of Israel: I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.*

Isa. 13. 21.

Isa. 4. 1,

3, 9, &c.

These Words of the Prophet *Isaiah*, I have the rather quoted, because he therein speaks more than once of the *Israelitish People*, under the same Appellations (*viz. of Israel and Jacob*) which the Prophet *Malachi* doth; whence it appears that he is not Singular in giving the Personal Names of the Fathers to their National Posterities after them. In like Manner doth the Prophet *Obadiah* speak concerning both the *Israelites* and *Edomites*, (when he was foretelling this Desolation then in his Time approaching upon

upon the Latter, which the Prophet *Malachi*, in the Words under our Consideration, took Notice of, as actually come upon them in his Time) saying, *How are the Things of Esau searched out? How are his hidden Things sought up? — And thy Mighty Men, 6, 9, 10. O Teman, shall be dismayed, to the End that every One of the Mount of Esau may be cut off by Slaughter. Why so? Because of thy Violence against thy Brother Jacob, Shame shall cover thee, and thou shalt be Cut off for ever.* Here again we see the *Edomites* made Mention of under the Name of *Esau*; the *Temanites* under that of *Teman*, one of the Dukes of *Edom*, whose Posterity they were; and the *Israelites* under the Name of *Jacob*; and this is evident beyond all Reasonable Objection, in that the Words of this Vision (as well as those of *Malachi* to the *Israelites* before-mentioned) were not Proclaimed against the Person of *Esau*, deceased many Generations before; but against his Posterity then Living, and who had highly provoked the Lord, by their Enmity and Violence against His People *Israel*, of which this Prophet Convicts them in divers Instances.

Verse 11,
12, 13, 14.

From what has been said, I think, it is clear, that those Words [*Jacob have I Loved, but Esau have I Hated*] whereon so great Stress hath been laid, for Proof of Absolute, or Unconditional Election and Reprobation of Particular Persons from all Eternity, or before they had a Being, were not spoken by the Prophet, nor consequently understood by the Apostle, (who wrote by the same Spirit) concerning the Persons of *Jacob* and *Esau*, but the Nations their Posterities, who, after the Names of their respective Fathers, are called *Jacob* and *Esau*, *Israel* and *Edom*, as well as *Israelites* and *Edomites*; of which Usage of the said Names, divers Instances have been produced, to which many others of the same Kind might be added, if those were not sufficient, it being a Way of Speaking very frequent and familiar in Holy Scripture: And therefore as the Names *Jacob* and *Esau* are of no Force to prove that the

See Psal.
78. 71.
135. 4.

Apostle

Apostle intends those Two Brethren the immediate Offspring of *Isaac* and *Rebecca*: So it is otherwise Clear from the Sacred History, and the Testimonies above produced therefrom, that the Prophecy recorded *Gen. XXV. 23.* to which he refers in *Rom. IX. 10, 11, 12.* had not it's Accomplishment in them, but in the *Edomitish* and *Israelitish Nations*, their Respective Posterities: And as to the other Passage he cites from *Mal. I. Ver. 2, 3.* it hath been shewed, that it was likewise spoken of the Two said Nations, and that not till after the Lord had actually manifested the Effects of His Hatred or Displeasure upon the *Edomites*, in the Desolation of their Country: But this not till after they had greatly provoked Him, for many Generations together, insomuch that
Am. I. 11. the Prophet *Amos* Proclaimed in the Name and Word of the Lord, For * Three Transgressions of *Edom*, and for Four, I will not turn away the Punishment thereof; because he did pursue his Brother with the Sword, and did cast off all Pity, and his Anger did tear perpetually, and he kept his Wrath for ever: Whence it is clear, that though the Lord was at length provoked to cast them off, or give them up to Destruction, yet it was because of their Transgressions, which pull'd down the Stroke of His Anger upon them; and not because He had Decreed to destroy them, without any Regard had to the Evil of their Doings. And indeed I think the
Patrons

* A Certain Number for an Uncertain, by which Figurative Manner of Speaking, the Prophet seems to denote Two Things; First, How greatly they had multiplied their Iniquities, by adding Sin to Sin, and, as it were heaping up a larger Number of Transgressions upon a smaller, as the Prophet adds *Four* to *Three*. And, Secondly, That all their Transgressions, how Numerous soever, were kept upon Record against them, in the *Book of God's Remembrance*, who would call to Account for them all, in the Day of His Righteous Judgment, as certainly as Men do usually keep their Accompts Exact, and reckon Right, in those smaller Sums, as of *Three* and *Four* for Instance, wherein Men are concerned to Reckon one with another in their Doings in the World.

Patrons of Absolute Reprobation, will be hard set to maintain their Doctrine by such Instances as this, when duly considered : For though this Enmity of the *Edomites* against *Israel*, which both *Amos* and *Obadiab*, as well as others of the † Prophets, set forth as the Cause of God's delivering them up to Destruction, not only began early, insomuch that when *Israel* was but on their Journey towards the Promised Land, the * King of *Edom* refused them Passage through his Country, and came out against them with much People, and with a Strong Hand ; but was also propagated down from one Generation to another ; so that they were perpetual Adversaries to *Israel*, whom they vexed continually with various Kinds of Cruelty ; and not only that, but stirred up others also to War and Fight against them : Yet how many Generations did the Lord lengthen out His Patience and Merciful Forbearance towards them, before He gave them up to utter Destruction ? Exhibiting therein an Eminent Instance of the Riches of His Goodness and Long-Suffering, which have a Natural Tendency in them, if rightly improved, to lead to Repentance, all those towards whom they are exercised ; and if any such are found so Stubborn and Ungrateful, as to despise them, or so Foolish and Negligent as not to make a Right Improvement of them, yet that hinders not but that the End of the Lord therein is, and ought to be accounted Salvation. And if so great Forbearance was found on the Lord's Part, towards this People, before He would make them an Example of His Vengeance, in their Temporal Destruction, how much more ought we to believe, That He, the Father of Mercies, who is Gracious, full of Compassion, slow to Anger, Good to all, whose Tender Mercies are over all His Works ; who exerciseth Loving-Kindness (as well as Judgment and Righteousness) in the Earth, and declares that He delighteth in it, but that He hath no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way of Wickedness and Live : That He, I say, a God so Good and Gra-

E

cious,

† See Ezek.
35. through
out, and
Joel 3. 19.

* Numb.
20.—14.
21.

Rom. 2. 4.

2 Pet. 3.
15.

2 Cor. 1. 3.
Psal. 145.
8, 9, and
103. 8.
Jer. 9. 4.
Ezek. 18.
23, 32.
and 33. 11.

ous, so Compassionate and Long Suffering, will not give up to Eternal Destruction, any People, or Person, to whom He hath not first afforded a Visitation of His Love and Grace, sufficient to reclaim them, with Time and Space to Repent.

§. 4. The Apostle, after he hath mentioned the Instances of *Jacob* and *Esau*, that is, the *Israelites* and *Edomites*, and shewn God's Preference of the Younger People before the Elder, in advancing them to more Eminent Priviledges than their Brethren; whom notwithstanding He left, as He does all others, in a Good and Comfortable Condition, with Life, Breath and Being, and manifold Capacities and improveable Opportunities of Well-being, both in this World, and that to come; proceeds in the next Place, to remove out of the Way an Objection, which some thereupon might be ready to raise against the Righteousness of God, in such His different Dealings towards the Two said Nations; which Objection he propounds by Way of Query, after this manner, *What shall we say then? Is there Unrighteousness with God?* This he might well answer, as he does with Detestation, saying, *God forbid:* For seeing that He giveth unto all Men Liberally, and hath not left Himself without Witness of His Love and Good-Will unto any, but hath made the same manifest unto all, in various Instances, and manifold Examples, which remain as Signal Tokens, and Evident Testimonials of His Universal Goodness, Bounty and Munificence, He cannot Justly, No, not so much as with any Shadow of True Reason, be esteemed Unrighteous in Superabounding in His Free Gifts and Favours to some above others. His Gifts and Graces are His own, and He is Sovereign in His Distribution of them; Why not? May not He do what He will with His own? Is the Eye of any of us poor, indigent Mortals (who have all received of Him beyond our Deserts) Evil, because He is Good, or because He superabounds in the Riches of His Goodness to whomsoever

ever He pleases, or wherever His Infinite Wisdom seeth meet? May not He give to One a Single Talent, to another Two, to another Five, according to every Man's several Ability, or Capacity to receive and occupy the same? Whom doth He wrong in so doing? Are we not all Partakers of His Gracious Goodness in some Degree; and is not he that hath received the least Measure, beholden to His Mercy for it, and ought he not therefore to be thankful, and to strive to improve it to the Glory of the Giver, who hath it ever in His Power, (yea, I make no Scruple to add) and in His Will too, to Reward the Faithfulness and Diligence of every One, who is found improving the Talent, or Talents committed unto him, by augmenting the same in a Double, or what other Proportion soever He pleases; which the Experience of *Many* can testify, to be as a Brook of Refreshment by the Way, a Foretaste of the Joys to come, and an Earnest of the Everlasting Inheritance; wherein over and above all this, is a far more Exceeding and Eternal Weight of Glory, laid up in Store as a Triumphant Crown of Victory and Rejoicing, for all that patiently endure the Light and Momentary Afflictions of this present Life, Fighting the Good Fight of Faith, and persevering constantly to the End of the Christian Race, that they may Win that Immortal Prize, which will be a Superabundant Recompence of Reward for all their Labours, Travails, and Sufferings.

And seeing the Providential Care of the All-Wise Creator is so largely extended over all the Works of His Hands, where, or who is he, that hath any manner of Cause to complain of Him as an *Hard Master*? Or, what Soul endued with the least Degree of Piety or Reverence towards Him, will dare to imitate that Wicked, Slothful, and Unprofitable Servant, who was Judged and Condemned as such out of his own Mouth, as well as out of the same he appears also to have been a Liar, and False Accuser of *His Lord*, of whom, and to whom, he says, *Lord, I knew*

Mat. 24.

—28.

Luke 19.

13cc. 29

2 Chron.
19. 7.

Ver. 15.

Job 34.
23.

*thee that thou art an hard Man, Reaping where thou hast not Sown, and Gathering where thou hast not Strowed ; and yet for all that, says of his Pound or Talent, the Gift of Grace, Here it is, I have kept it laid up in a Napkin, or, I went and hid it in the Earth ; lo. there thou hast that is thine ; whereby he confesses the Receipt of His Lord's Money, at once overthrowing his own Unrighteous Plea of Austerity against His Lord, and justifying the Righteous Sentence of His Lord, against himself : And no better will it fare, at Long-Run, with every one that shall dare to Charge God with Iniquity, or that Unjust Austerity of Requiring (especially upon Pain of Eternal Perdition) more of His Creatures than He hath given them Ability to perform : For whoever is under the same Guilt, will unavoidably come under the same Condemnation, from God the Most Righteous Judge of all ; with whom is no Iniquity, nor Respect of Persons, nor taking of Gifts, or Bribes, to blind His Eyes therewith. And therefore the Apostle seeing that the Lord is Righteous in all His Ways, answers such as would object against His Righteousness, in the Dispensation of His Gifts and Favours (to some more abundantly, to others more sparingly, yet to all beyond their Deserts) with Detestation. But that is not all, for he proceeds in the next Verse, further to Vindicate the Righteousness of God's Dealings, from what He said to Moses, which he thus recites, viz. *I will have Mercy on whom I will have Mercy, and I will have Compassion on whom I will have Compassion ;* which, with some Variation, is Recorded *Exod. 33. 19.* In which Words, that the Lord asserts the Right of His own Sovereignty, in the Dispensation and Distribution of His Mercies and Favours, is not to be doubted ; yet we should remember, that He is on all Accounts, a Most Holy, Wise, Just, and Righteous Sovereign, who will not lay upon Man more than is Right, that he should enter into Judgment with God, or have any Cause to remonstrate against the Righteousness and Justice*

Justice of his Dealings with him, or with the Wicked Servant, to say, *That He is an Hard Master*, like Pharaoh and his Task-Masters, who required *Brick without Straw*: And therefore we may be assured, that He will not make any Man accountable for more than he hath Received; nor Require the Increase of Five Talents, where He hath bestowed but Two to Traffick withal; nor of Two, where He hath given but One; He will not exact that of any Man as a Duty, which He hath not furnish'd him with Ability to perform; did not the Man some Way or other by his own Fault, frustrate and make void the Gracious Counsel of God concerning himself, defeat the Purposes of His Good-Will, and stop the Current of His Free Grace towards him. We ought to remember also, that the Holy Scriptures frequently assert the Universality of His Love and Good-Will to all Mankind, assuring us, *That He delighteth not at all in the Death of the Wicked, but in his Return from his wicked Way, that he might live; that He would not have any to Perish, but all to come to Repentance, and to the Knowledge of the Truth, that thereby they might be Saved; that He sent not His Son into the World to condemn the World, but that the World through Him might be Saved, even the whole World; to which End He is become the Propitiation for the Sins of the whole World, having tasted Death for every Man, and given Himself a Ransom for all; and that all might be Partakers of the Blessed Effects and Precious Benefits of this Universal Ransom, He enlighteneth every Man that cometh into the World; of which World He is the Universal Saving Light, shining into the Hearts of all, in order to give them the Light of the Knowledge of the Glory of God; inasmuch that That Query may be put upon all as an Universal Challenge, to bring in their Allegations to the contrary; Upon whom doth not His Light arise? For a Manifestation of His Spirit is given to every Man, to Profit withal, and the Grace of God, which is come by Him, hath appeared to all Men, even Saving Grace,*

Ezek 18.
23. and
33. 11.
2 Pet. 3. 9.
1 Tim. 2.
3, 4.
Joh. 3. 17.
1 Joh. 2. 2.
Heb. 2. 9.
1 Tim. 2. 6
John 1. 9.
with chap.
3. 17, 18.
19, and
ch. 8. 12.
and ch. 12.
46.
2 Cor. 4. 6.
Job 25. 3.
1 Cor.
12. 7.
Tit. 2. 11.

Isa. 52. 10. *or the Grace that bringeth Salvation, insomuch that*
 Pl. 98. 2. 3. *all the Ends of the Earth have seen the Salvation of our*
 Luk. 2. 31. *God, which he hath prepared before the Face of all*
 1 Tim. 4. *People, and is therefore called the Saviour of all Men,*
 10. *and His Salvation the Common Salvation.* All which
 Jude v. 3. secures the Honour of His Wisdom, Justice, Good-
 ness, Grace and Love, and the Universality thereof
 to all Mankind, without Respect of Persons; and
 yet leaves Room enough for the Exercise of His So-
 vereign Authority, in being *Gracious to whom He*
will be Gracious, and Shewing Mercy on whom He will
shew Mercy, as well as in hardening whom He will,
 without feigning such an imaginary Sovereignty,
 as is utterly inconsistent with His other Attributes,
 no less Glorious than His Sovereignty, but which
 would be very much Eclipsed by such a Sovereignty
 as some have very unduly ascribed unto Him. The
 Great Almighty Lord of All, is no Doubt at Liber-
 ty to bestow His Favours, and the Free Gifts of His
 Love, Mercy and Goodness, where, when, and in
 what Manner and Measure He pleases; and may,
 in a Way very well consisting with His Wisdom,
 Justice, and other Attributes, advance some Persons
 or Nations either, to more Eminent Privileges or
 Stations than others, without any Injury to the
 Rest, an Instance whereof we have seen already in
 the *Israelites* and *Edomites*; yet nothing follows
 from thence to the Prejudice of His Universal Good-
 ness and Bounty, in which He is Good, and does
 Good unto all, as the Scriptures testify of Him.
 Nor is there any Thing to the contrary in these
 Words, *I will have Mercy on whom I will*, &c. for
 they must not be interpreted so as to contradict
 other Parts of those Holy Writings; seeing they
 may be much better understood in a Sense fully and
 fairly consistent therewith. The Occasion on which
 they were spoken, may be seen in the 32d and 33d
 Chapters of *Exodus*, where we have an Account of
 the *Israelites* committing *Idolatry* with the Golden
 Calf, with which Sin the Lord was so highly pro-
 voked,

voked, that He said to Moses, *I have seen this People*, Ch. 32. 9,
and behold it is a Stiff-Necked People: Now therefore 10.
let me alone, that my Wrath may wax hot against them,
and that I may consume them; Yet upon Moses's In-
tercession he spared them, so far as that He did not
at that Time Cut them all off in their Iniquity, as
He might Justly have done; howbeit neither did
He altogether spare them; for when Moses was gone Ver. 14.—
down from the Mount, with the Two Tables of Testi- 20.
mony in his Hand, and was come so nigh the Camp,
that he saw the Calf, and the People Dancing before it,
this so incensed him, although he was the meekest
Man upon Earth, that, as it were forgetting him-
self in his Haste, he cast the Tables out of his Hand,
and brake them; and moreover took their Calf and
burnt it, and having ground it to Powder, and strewed
it upon the Water, made the People drink of the Water,
thus Spiced with the Powder of their Idol: Then
having Rebuked Aaron for his Sinful Compliance with Ver. 21.
the People, he called out in a mighty Zeal for the
Glory of God, saying, Who is on the Lord's Side? Ver. 26.
Let him come unto me: Whereupon all the Sons of
Levi gathered themselves together unto him, and he
said unto them, Thus saith the Lord God of Israel, Ver. 27.
Put every Man his Sword by his Side, and go in and
out, from Gate to Gate, throughout the Camp, and slay
every Man his Brother, and every Man his Companion, Ver. 28.
and every Man his Neighbour; and the Levites did ac- Ver. 30.
cordingly, so that there fell of the People that Day, about
Three Thousand Men. On the Morrow, after this
Slaughter, Moses said unto the Residue of the People,
Ye have sinned a great Sin; and now I will go up un- Ver. 31,
to the Lord; peradventure I shall make an Attonement 32.
for your Sins. Then returning unto the Lord, he
renewed his Intercession for them, saying, Oh this
People have sinned a great Sin, and have made them
Gods of Gold; yet now, if thou wilt forgive their Sin;
and if not, blot me, I pray thee, out of thy Book, which
thou hast written; to which the Lord answered him,
Whosoever hath sinned against me, him will I blot out of Ver. 33.
my Book. If this be the Book of God's Eternal
 Decree

Decree of Election, &c. as the Marginal Note, on the Place seems to understand it, then even from hence it is apparent, that His said Decree is not Absolute and Irrelative to Men's Doings as Good or Evil, seeing it makes Sinning against Him the very Term of Exclusion from His Favours, and of being blotted out of His Book, or (which is the same Thing) of Reprobation or Rejection (herein agreeing in the Sweetest Harmony, with Multitudes of other Scriptures, which make God's Decree in this Respect, to be indeed unalterable) : For even *Moses* himself, a Person so deeply Interested in God's Favour, that it is said, *The Lord spake to him Face to Face, as a Man speaketh to his Friend*, though at his first Intercession for the People, he prevailed with God to condescend so far as to lengthen out the Day of His Patience, and to give them further Time and Opportunity to Repent, and seek the Renovation of His Favour towards them; which it behoved him to do as Mediator of that Old Covenant, and therefore an Eminent Type of JESUS CHRIST, who in like Manner, as Mediator of the New, prevails with the Father to *Spare the Barren Fig-Tree*, *(viz, Man, who in his Unregenerate State, is Barren of all the Fruits of Righteousness, which are by Jesus Christ unto the Glory and Praise of God) until He hath made further Trial what it may be wrought unto, and whether, by the Methods of His Wisdom and Grace, it may not be so far Changed and Renewed, as to bring forth the Fruits of the Spirit, unto the Glory of God, who is a Spirit; Yet, I say, even this Moses, so great a Favourite of God, could not prevail with Him for a Full and Absolute Remission of their Sin, so long as they remained in any Measure under the Pollution of it, and uncleansed therefrom by a full and thorough Repentance; no, not although he interceded upon no lower Terms of Intreaty and Earnestness, than being blotted out of God's Book himself: No, No, Moses had walked with God, and answered the Requirings*

Ch. 33. 11.

Luk. 13. 6.

Phil. 1. 11.

quirings of the Grace received from Him, and so was not in a State to which Reprobation was due in the Eternal Decree of God: The *Israelites* on the contrary had grievously sinned against Him, and so were not, so long as they continued there, in a State to which Election belonged in the Eternal Decree of God; and therefore all the Answer that *Moses* could obtain of Him, in Relation to them, was that aforementioned, *Whosoever hath Sinned*, &c. which the Lord gives as a positive and decisive Answer, wherewith *Moses* himself also must rest content: For he supercedes all further Intercession for them at present, by subjoining immediately hereunto, an Injunction upon *Moses*, to lead the People forward, saying, *Therefore now go, lead the People unto the* Ch. 32.
Place, of which I have spoken unto thee: Behold Ver. 34.
mine Angel shall go before thee; Nevertheless in the Day when I visit, I will visit their Sin upon them; and it is added in the next Verse, That the Ver. 35.
Lord Plagued the People because they made the Calf which Aaron made. So the People were still kept in a State of Probation, under the Chastising Hand of God, who intermixed Judgment with Mercy, and Mercy with Judgment, that (if it might have been by any Means, which His Wisdom saw meet to make Use of towards them, in that Dispensation) He might have brought them to the Land He had Promised to their Fathers: Yet in the Command He now gives to *Moses* and them, to depart hence, and go up thither, he saith, *I will not go up in the midst* Ch. 33.
of thee, for thou art a Stiffnecked People; lest I con- Ver. 3.
sume thee in the Way. Whereupon it is said, *That* Ver. 4.
when the People heard these Evil Tidings, they Mourn-
ed, and no Man did put on his Ornaments. This they did in Obedience to the Lord's Command; for the Lord had said unto *Moses*, *Say unto the Children of Israel,* Ver. 5.
Ye are a Stiffnecked People; I will come up into the midst of thee in a Moment, and consume thee; therefore now put off thy Ornaments from thee, that I may know what to do unto thee, that is, (as saith the Marginal Note)

- that either I may shew Mercy if ye Repent, or else Punish your Rebellion. Well, at this Time they obey'd the Voice of the Lord, and stript themselves of their Ornaments by the Mount Horeb: And after this, when Moses was entred into the Tabernacle, he said unto the Lord, with Regard to this Command, he had so lately received, of leading the People up to the Land of Promise, See thou sayest unto me, Bring up this People; and thou hast not let me know whom thou wilt send with me; yet thou hast said I know thee by Name, and thou hast also found Grace in my Sight: Now therefore I pray thee, if I have found Grace in thy Sight, shew me now thy Way, that I may know thee, that I may find Grace in thy Sight. See here the Nature and Tendency of the Spirit of Grace and Supplication in the Hearts of the Faithful and Obedient: Moses who had known the Lord, and attained to so great a Degree of Friendship and Familiarity with him, as is before expressed, still desires to know Him more fully; and he who found so great Grace in his Sight, still prays to find more Grace; and that not for himself alone, but also for his Brethren and People, for whom he yet again intreats, saying, and Consider that this Nation is thy People. The Lord gives him this Answer, My Presence shall go with thee, and I will give thee Rest; which was Answer full enough as to what he had asked on his own Behalf, but seeming to leave it doubtful whether the People were included in the Favour granted, he reassumes it, in order, as it seems, to be further satisfied of the Lord's Mind with Respect to them, and therefore still conjoins them with himself in his further Expostulation upon it, saying, If thy Presence go not with me, carry us not up hence: For wherein shall it be known here, that I and thy People have found Grace in thy Sight? Is it not in that thou goest with us? So shall we be separated, I and thy People, from all the People that are upon the Face of the Earth. In Answer to which, the Lord said unto Moses, I will do this Thing also that
- Ver. 6.
- Ver. 12, 13.
- In Verse the 11th before cited.
- Ver. 13.
- Ver. 14.
- Ver. 15, 16.
- Ver. 17.

that thou hast spoken ; for thou hast found Grace in my Sight, and I know thee by Name. So here he obtains for the People as well as himself, the Promise of the Lord's Gracious Presence to go with them, although he had said before, *That He would not go up in the Midst of them, unless it were in Way of Judgment, and to consume them.* What should be the Reason of this, but that the Lord seeing the People were now humbling themselves, and drawing nearer to Him by Repentance and Obedience, was thereupon willing on His Part, to draw nearer unto them, in the Promise of His Grace and Favour. *Moses* had before besought him to forgive their Sin, and could not prevail ; but the Lord threatned to visit their Sin upon them ; which also he did, and plagued them for it ; and moreover sent a Message unto them by *Moses*, who from Him was to say unto them, *Ye are a Stiffnecked People ; I will come up into the Midst of thee, and consume thee.* Therefore now put off thy Ornaments from thee, that I may know what to do unto thee. This Message *Moses* had now delivered unto (and I doubt not, but he had also with suitable Caution and Exhortation, set it home upon) the People ; who upon the hearing of it humbled themselves, *Mourning and stripping themselves of their Ornaments, according to God's Command, whereby they seem to have stood in a Passive Resignation unto Him, to be disposed of according to the Good Pleasure of His Will, whether unto Life or Death.* This humble, obedient, and resigned Frame of Spirit, the Lord accepts for the present, (O happy People, had they always continued herein) and upon *Moses's* next Intercession, shews himself in a good Measure reconciled, by promising His Gracious Presence to go along with them : Which obtained, *Moses* grows in his Confidence of God's Favour, and adds one Petition more, saying unto the Lord, *I beseech thee, shew me thy Glory ;* to which the Lord's Answer was, *I will make all my Goodness pass before thee, and I will proclaim the Name of the Lord before thee ;* and will

Ver. 3.
and 5.
compared

Ver. 5.

Ver. 14.
and 6.

Ver. 18.

Ver. 19.

be Gracious to whom I will be Gracious, and will shew Mercy to whom I will shew Mercy. And who they are to whom He will be Gracious, and to whom He will shew Mercy, the Instances before us in a Special Manner declare: Unto *Moses* who had walked with *Him* in the Grace already received, answering the Requirings of it he all along shewed himself *Gracious*, in granting him the Petitions he asked upon his own single Account; and to the People also now humbled under his Hand, and returning unto him that smote them, he sheweth Mercy, and promiseth *His Presence shall go with them.* So that these Words, *I will be Gracious, &c.* consider'd with Respect to the Occasion on which, and the Person to whom they were spoken, seem naturally to resolve themselves into this Sense, *viz. That God will be Gracious to the Faithful and Obedient, and will shew Mercy to the Humble and Penitent,* and this Universally, without Respect of Persons. Which is a Truth so plentifully set forth in Multitudes of other Scriptures, as I said before, that it is no Wonder at all, to see this which proceeded from the same Spirit, concurring in the Sweetest Harmony with them; but rather a Wonder (setting aside the Serpentine Subtilty of Man's Fallen Wisdom) how any Thing should be picked out of it, in *Favour of an Absolute Election of Particular Persons, without Respect to the Good or Evil of their Doings*; to which it is scarce conceivable how any Thing could be uttered more opposite.

And that this is the Sense of the Place, is further apparent out of what follows; for it is spoken to *Moses* here only by Way of Promise, of what the Lord would Proclaim on the Morrow, when He should cause *His Goodness* to pass before him, but the Proclamation it self is not to be seen till the next

Chap. 34. Chapter, where we read, *That Moses rose up early in the Morning, and went up unto Mount Sinai, as the Ver. 4. Lord commanded him; And the Lord descended in the Ver. 5. 6. Cloud, and passed by before him, and Proclaimed the Ver. 7. Lord, the Lord God, Merciful and Gracious, Long-Suffering,*

Suffering, and abundant in Goodness and Truth; keeping Mercy for Thousands, Forgiving Iniquity, Transgression and Sin, and that will by no Means clear the Guilty; Visiting the Iniquity of the Fathers upon the Children, unto the Third, and to the Fourth Generation. As the Lord had before promised, that He would make all His Goodness to pass before *Moses*, so here He Proclaims the same in an Universal Manner; there being no State or Condition incident to any of the Race of Mankind, during the Day of their Visitation, and of His Long-Suffering and Forbearance towards them, unto which this Proclamation of His Name, or Description of His Gracious, Loving, and Beneficent Nature and Disposition does not extend.

He begins indeed with His Sovereignty, Proclaiming Himself, *The Lord, and the Lord God*, or the Supream Almighty Governour, whose Dominion is over all, being such an One as in Point of Power, Authority, and Majesty, has none above *Him*, none equal to *Him*, nor any to be compared with *Him*; an Attribute proper to strike the deepest Awe upon the Consciences of His Subjects, and cause them to bow down before Him with the profoundest Reverence and most humble Submission to His Royal Pleasure. But then that their Homage and Service may be no less Free and Chearful, than Profound, He sets himself forth in such Characters of Benignity and Goodness, as are very suitable to draw forth such Obedience from them, which is no more than their *Reasonable Service to Him*, on whose Bounty depend all their present Enjoyments, and all their Hopes for the future; as *First*, That He is Merciful, which sets forth His Goodness to Sinners in General, on whom He waits to be Gracious, and stretcheth forth His Hand all the Day long, saying, *Turn ye at my Reproof, and I will pour out my Spirit unto you.* *Secondly*, Gracious, that's His Goodness to Saints in General, who are made Partakers of His Grace, and receive *Grace for Grace.* *Thirdly*, Long Suffering, that's His Goodness manifested to Sinners, even in
the

the Course of their Sinning, yet in order to lead them to Repentance. *Fourthly*, Abundant in Goodness and Truth, that's more especially His Goodness to Saints Persevering and keeping Covenant with Him, who in a more abundant Measure do know both His Truth in keeping Covenant with them, and His Goodness flowing forth into their Bosoms, through the Holy Spirit of Grace and Consolation.

After this, *He Proclaims Himself a God keeping Mercy for Thousands*, which must be understood of such as having been Sinners, shall yet in due Time, be converted from Sin unto God, so as to Love Him, and keep His Commandments; for these are they unto whom He sheweth Mercy; and they for whom He keepeth Mercy; and they unto whom He sheweth Mercy, must needs be the same: He keepeth Mercy for them unto whom He will shew it; He sheweth Mercy unto them, for whom He hath kept it: He keepeth Mercy for them until they come to Love Him, and keep His Commandments: He sheweth Mercy unto them when they do so. So that whereas He had said before to *Moses*, *I will have Mercy on whom I will have Mercy*, here (I mean) in these Words compared with those in *Chap. 20. Ver. 5, 6.* we have it in Effect declared who they are, namely, *Those that Love Him, and Keep His Commandments*: For those Words and these are so near alike, or the same, that the latter cannot well be look'd upon as spoken otherwise than with Allusion to the former; and therefore those may very well be taken for a True and Proper Exposition of these.

Then He Proclaims himself a *God forgiving Iniquity, Transgression and Sin*; which must refer to the Penitent; for the following Words declare, *That He will by no Means Clear the Guilty*, that is, whilst his Impenitency continues his Guilt upon him: And both the one and the other of these is confirmed by that Saying of the Wise King, *He that covereth His Sins shall not Prosper; but whose confesseth and forsaketh them, shall have Mercy.*

Finally,

See also
Psal. 103.
17, 18.

Prov. 28.
13.

Election and Reprobation.

41

Finally He Proclaims himself a *God Visiting the Iniquity of the Fathers upon the Children, unto the Third and to the Fourth Generation*, which is also to be understood of the *Generations of them that Hate Him*, (according to *Chap. 20. Ver. 5.*) or the *Wicked Children of Wicked Parents*. And these Two last Clauses set forth His Purity, Justice, Severity, &c. no less clearly than the foregoing do His Mercy, Clemency, Compassion, &c. But neither the one nor the other, afford any Thing towards the Support of the Notion of an *Eternal Decree of Election and Reprobation of Particular Persons, without Regard to the Good or Evil of their Doings*; the Lord therein Proclaiming unto *Moses*, divers of His Glorious Attributes, as Mercy, Grace, Long-Suffering, &c. without any Mention of the Objects towards whom they are exercised, or under what Terms and Qualifications they must come, in order to partake of the Blessed Influences and Effects of those Attributes; therefore these must be sought in other Scriptures, according to what the *Assembly* themselves have laid down for a Rule of Interpretation, namely, That “when there
“ is a Question about the True and full Sense of any
“ Scripture, it must be searched and known by o-
“ ther Places that speak more clearly;” and I
know of none that speak more clearly, than those
I have adduced for the Expounding of *This*, nor
what could be spoken more clearly, though many
others might be added, that speak to the same Pur-
pose with these afore-cited, no less clearly than these
do. And thus I have traced these Words, *I will*
have Mercy, &c. up to their Original, or First Ut-
terance, from the Mouth of the Lord himself, and
therein considered to whom, on what Occasion, and
in what Manner they were delivered; and under all
these Views, find nothing in them, favouring such
an Absolute Decree as is by some so eagerly contend-
ed for from them.

Confes.
Chap. 1.
§. 9.

Rom. 9.
15.

I have before shewed, that the Election the Apostle
is treating of in this Chapter, was not Personal but
National,

National, viz. of the whole *Israelitish Nation*, unto certain National and Temporal Priviledges : Divers of these the Apostle mentions in the Beginning of this Chapter, *as the Adoption, the Glory, &c.* which were indeed Special or Peculiar Priviledges, whereby the *Jews* had much the Advantage every Way of the *Gentiles, the Circumcision of the Uncircumcision* : Yea, even in Relation to their Eternal Salvation, or future Happiness in the World to come, it may be granted that they were greatly conducive to the Promotion thereof, to all such as made a right Use of them ; yet did they not necessarily and absolutely import the same to all that had them, nor a peremptory Ecclusion therefrom, to all or any that had them not. That they did not the former, is plain from what the Apostle saith of many of them, *as namely, That they were overthrown in the Wilderness for their Disobedience and Rebellion, and that they could not enter into their Promised Land of Rest, because of Unbelief, (no, not so much as in the Type, How much less can any Unbelievers or Disobedient, enter into that Better and Heavenly Country, which is the Substance or Antitype ?)* And that they did not the latter, is plain from the Apostle *Peter's* Assertion, *That God is no Respector of Persons ; but in every Nation, he that feareth God, and worketh Righteousness, is accepted with Him ;* of which Acceptance, *Cornelius* was an Eminent Example. However the Apostle, from what he had said before of God's Electing *Jacob*, or *Israel* hereunto freely, without any Antecedent Merit of his, and passing by *Esau*, very aptly concludes, *So then it is not of him that Willeth, nor of him that Runneth, but of God that sheweth Mercy* : For all the Good, that Man, now fallen, receives at the Hand of God, is of His Mercy, whether it respects the inward and immediate Visitations of *His Grace*, or the Outward and Instrumental Dispensations of it ; *and not of Man's Willing or Running, who has no Power to do either acceptably, but as he is enabled thereunto of the Free Gift and*
Grace

1 Cor. 10.

5.

Heb. 3. 7.

— 19.

Chap. 11.

16.

Acts 10.

34. 35.

Rom. 9.

16.

Election and Reprobation.

42

Grace of God : And therefore he that hath received but One Talent, is indebted to the Grace and Mercy of God for it ; and he that has received Five, or Ten, is indebted to the same Mercy for all those, and has no more to boast of, or glory in towards God, than the other. Howbeit, although the several Talents, or Degrees of Grace, be given unto Men of the Free Mercy and Goodness of God, without Man's Deserving, yet that hinders not but that the Improvement, or Neglect of those Gifts, is of those to whom they are severally given, and the *Condemnation of the Unfaithful Servant is not because he hath not received a Talent, but in that he hath not improv'd it.*

§. 5. From the Objects of God's Mercy, or those on whom He hath said, *He will have Mercy*, the Apostle proceeds to the Objects of His Wrath, whom he is said to harden ; giving Instance thereof in *Pharaoh*, unto whom the Scripture saith, *Even for this same Purpose have I raised thee up, that I might shew my Power in thee, and that my Name might be declared throughout all the Earth* : Whence some have concluded (Reasoning with themselves, but not aright,) that God Created *Pharaoh*, and Creates all the Reprobate, on Purpose to destroy them ; as if God's Power could be shewed, and His Name declared no other Way ; whereas to Build, and to Plant, upon a right Consideration, will appear more Eminent Instances both of Power and Glory, than to Pull down and Destroy ; and though Men's Salvation be Originally of God, yet their Destruction is Originally of the Devil, and then of themselves, who will not be Reclaimed by the Grace of God from those Evil Courses, which are the very Way that leads to it : And our Apostle, in this very Chapter, confutes that Notion of Men's being Created for that Purpose, or Absolutely Fore-Ordained thereunto before they were so, where he declares, *That God endu- red them, whom he calls Vessels of Wrath, fitted to Destruction, with much Long-Suffering* ; which Long-
G
Suffering,

Suffering or Patience, must be supposed to have been exercised towards them, while they were so fitting, if at any Time : But if they were Created for that Purpose, or Absolutely Fore-Ordained to that End, there could be no Patience, no Endurance, nor Long Suffering in the Case on God's Part, seeing Things had then been going on according to the Desire of His own Heart, all the While they were so fitting or preparing : For what proves any one's Patience, or is an Exercise to his Forbearance, be the Season of his suffering it longer or shorter, is always something greatly Offensive, Irsom and Provoking, or at least in some Degree, ungrateful and displeasing to him who endures it : And so Sin, whereby Men are made fit for Destruction, is unto God, who hates it, and is provoked unto Wrath by it, so that

Pf. 5. 4, 5, He is said, *To be angry with the Wicked every Day ;*
 6, 7, 11. which he could have no Reason for, if he had Absolutely Fore-Ordained them to Destruction as their End, and as Absolutely Fore-Appointed Sin as the Means to accomplish that End ; unless any will say, *It is Reasonable with God to be Angry that Things go on just as He would have them, and in the very self-same Course that He Appointed and Ordained for them, before they had a Being ; Yea, From all Eternity, and that Absolutely, Irresistibly, and Unchangeably.*

But if such, and so Absolute were the Decree of God concerning Men's Destruction, then would their Destruction as well as their Sins, be of God, as the First and Chief Cause and Author thereof, which God disclaims, charging it upon Men themselves :

Hof. 13. 9. He said unto Israel of Old, *O Israel thou hast destroyed thy self : And with no less Truth it may be said of Pharaoh, and all others that perish, that their Destruction is of themselves : For God made not Death,*

Wisd. 1. 22, 13, 16. *(viz. in the first Structure of Things) neither hath He Pleasure in the Destruction of the Living ; but Ungodly Men sought Death in the Error of their Life, and called it to them with their Words, and pulled Destruction upon themselves with the Works of their Hands,*

Hands, i. e. the Works of Sin, for those are the Works which their own Hands have wrought, the Hand of the Lord not working with them: For God's Works are all in Righteousness, which is immortal, and brings Destruction upon none: But Death and Destruction is the Wages of Sin, which is none of the Works of God, but of the Devil, who seeks to destroy the Work of God, by tempting Men into Sin, wherein his Servants have ever serv'd Him from the Beginning of the World, and received Death for their Wages; and so through the Envy of Wisd. 2.
the Devil came Death into the World, and they that 24.
hold of his Side do find it: But God loveth all the Ch. 11. 24.
Things that are of His own Creation, and abhorreth nothing which He hath made: For never would He have made any Thing, if He had hated it.

And hence we may certainly conclude, that He made not *Pharaoh*, nor any other, on Purpose for Destruction, nor hated any, until they had incurred His Displeasure, by Sinning against him; and even after they had done so, *He bare them with much* Rom. 2. 4.
Long Suffering, that so His Goodness might have led Numb. 16.
them to Repentance, and so to Salvation: For He is 22. 27. 16.
the God of the Spirits of All Flesh; all Souls are His; Ezek. 18. 4.
and because He is Lord of All, it maketh Him to be Wisd. 12.
Gracious unto All; and because He is Gracious unto 16. with
All, therefore for a Season He spareth All, though Acts 10.
they have Sinned, and Chasteneth them by little and 34. 35. 36.
little, and warneth them, by putting them in Remem- Wisd. 11.
brance wherein they have offended; that leaving their 26. 12. 2,
Wickedness, they may believe on Him, and so be de- 20, and 10,
livered from their Malice by Him, who by thus Executing His Judgments upon them by little and little, giveth them Time and Place of Repentance. And that thus the Lord dealt even with this Pharaoh himself, is evident from the History of him, recorded in the Book of Exodus, wherein it appears that the Lord sent divers Messages to him, requiring him to let His Peeple go, before He began to Plague him at all; and after He had begun, He removed the Plagues at

his Suit, and sent not any of them upon him, until he had gone back from that Inclination to let *His People go*, which He had brought him into by his former Judgments. And therefore whereas the Apostle immediately after this Instance of *Pharaoh*, subjoins, *Therefore bath He Mercy on whom He will have Mercy, and whom he will he hardneth*: This Hardening even from the Instance given, must be understood of such as are first or last Stubborn and Refractory against the Lord's Requirings, as it is apparent *Pharaoh* was in a very high Degree, even until he provoked the Lord to destroy him. And though this came to pass upon him after he was Created, yet it was so far from being according to the End and Purpose of God in Creating him, that it was quite contrary to that End, which he perverted by his Sins, and by his persisting and going on therein, against the Counsel and Call of God to forsake them, until he was hardened through the Deceitfulness thereof, and thereby fitted to Destruction; whereas

ShortCat. "Man's Chief End," according to the *Assembly*
 Answ. to themselves, "Is to Glorifie God, and to enjoy Him
 First Que. "for ever," which End no Impenitent Sinner can ever attain to; and therefore from hence we may conclude, that this Phrase, *I have Raised thee up*, here applied unto *Pharaoh*, is not meant of his Creation; in which Sense, if it be any where used in Holy Scripture, yet I think not so frequently as it is to denote a Person's or Peoples being Raised either from a * Low and Afflicted, to a more Joyful and Prosperous Condition; or to some Eminent † Station, Office, or Employment; or else to some Signal * Enterprize, or Action, so as to bear some Notable Part, whether as an Agent or Patient, or both, in any extraordinary Scene of Affairs happening in the Course of Divine Providence. Of these Significations the *First* seems not to be of any Consideration in this Place; but the *Second* may, perhaps, be not altogether unconcerned in it, and so I shall not wholly pass it over in Silence.

* Ps. 145:

† Sam. 2. 8.

Jam. 5. 15.

† Judg. 2.

16, 18, 3. 9

2 Sam. 23.

2. with

Acts 13.

22.

† Sam. 2.

35, Amos

2. 11.

* Isa. 41.

2. 45. 13.

Jer. 6. 22.

Zech. 9.

† 3.

It

It is said of the former *Pharaoh*, that there arose a New King over *Egypt*, that is, he arose to the Kingdom, or was raised up to the Throne of *Egypt*; *He arose*, is but a like Phrase in the Active, as the other used by the Apostle, is in the Passive; and therefore of him also it might be said, *That God raised him up*, inasmuch as in the Course and Series of His Providence, he furnish'd him with Power and Opportunity to arise to that Height of Worldly Grandeur. Now it is much more tolerable to understand the Phrase in this Sense, of his being raised up to the Kingdom and Throne of *Egypt*, than of his Creation or Production into the World, especially if the following Words, [*That I might shew my Power in thee*], can bear no other Interpretation than to signify God's Power of destroying him: For that Men may be Judicially hardened, that is, in most Just and Righteous Judgment, forsaken of God, and left to follow the Counsels of their own hard and impenitent Hearts, to their own Destruction, because of their former Sins and Provocations, and especially for refusing to hearken to the Call of God, and resisting Him in his Strivings with them, inwardly by His Spirit, and outwardly by the Dispensations of His Providence, we do not deny; and that *Pharaoh*, even before his being raised up to the Kingdom, might have provoked the Lord thus to forsake and give him up, if not totally, yet in Measure or Degree, is neither impossible, nor much unlikely; for whether he were the Son of his Predecessor, who ordered the Male-Children of *Israel* to be Slain, or One of his Princes, Nobles, or Officers, (as such by Usurpation or otherwise, have not seldom ascended the Thrones of their Sovereigns) he seems no unlikely Person to have been an Agent some how or other in the Execution of that Wicked and Cruel Edict: But as the Sacred History is Silent herein, we have no sufficient Ground whereon to advance this into a Positive Assertion; and therefore the *Third* and last Signification is, that we shall chiefly

Exod. 2.
23, 24, 25.
compared
with Psal.
12. 5.
and 7. 6.
and 9. 18.
19, 20.

See Gen.
15, 13, 14.

shall chiefly take notice of for the clearing of this Scripture. Whatever *Pharaoh* was, or had done to stir up the Anger of the Lord against him, before he came to the Kingdom, it is certain he did enough to that Purpose afterwards; for he not only continued the Cruel Oppression of his People, begun by the former King, but increased the same, *So that they Sighed by Reason of the Bondage, and so cried, that their Cry came up unto God, who heard their Groaning, and remembering His Covenant with their Fathers, Abraham, Isaac and Jacob, looked upon them with an Eye of Pity and Compassion, and had Respect unto them in their Affliction, so as to arise for their Deliverance.* And the Time of his Arising on this Account, was also the Time of his Raising up *Pharaoh* to Stand before Him in Judgment, or while he Judged him, (as he had long before told his Servant *Abraham, That He would Judge that Nation*) and pleaded with him by mighty Signs and Wonders, because of his Wickedness and Cruelty, in Persecuting and Oppressing his People.

Now the Time was come that he would spare him no longer, but bring him as it were openly upon the Stage, and raise him up as a Monument to future Ages, of his Just Indignation and Vengeance; thereby setting him forth to all Earthly Powers, wherever his Story should reach, for an Example of Caution and Warning, how they abuse their Power to the Oppression of his People; seeing that in so doing, they Rise up and Fight against *Him*, who is able to throw down the Mightiest of them from their Seats, and against whom there is no prevailing; but who will surely make them know in the End, *That there is One Mightier than they*, and that in the Thing wherein they deal proudly (as in the Use of their Power too many of them are apt to do) He is, and will be above them.

This was his Controversie with *Pharaoh*, whose Will and Power should bear Sway, *His*, or *Pharaoh's*; whether of them should be *Lord*, and have the Rule and

and Dominion, *He*, or *Pharaoh* : The Lord sends his Prophet to *Pharaoh*, to demand his Right of Homage and Subjection from him, in a particular Instance, wherein he had incroached upon God's Dominion, holding his own Peculiar People in Bondage, *Thus saith the Lord God of Israel, Let my People go*, Exod. 5. *that they may hold a Feast to me in the Wilderness.* 1, 2. *Pharaoh* replies, *Who is the Lord, that I should obey His Voice, to let Israel go ? I know not the Lord, neither will I let Israel go.* By this Answer *Pharaoh* discovers himself to be a Proud and Obstinate Rebel against God, whom he would not own for his Lord, whom he was to obey, nor acknowledge to have any Right of Rule and Dominion over him ; and hence is manifest the Reason why the Lord, in divers of the Messages he sends to him by *Moses*, to forewarn him of the ensuing Plagues, tells him, *In* Chap. 7. *this thou shalt know that I am the Lord, Behold, I* 17. *will smite upon the Waters that are in the River, and they shall be turned into Blood.* And again, *Let my* Chap. 8. *People go, that they may serve me, else if thou wilt* 20, 21, 22. *not let my People go, Behold I will send Swarms of Flies — to the end that thou mayst know that I am the Lord in the Midst of the Earth ;* And again — *that* Chap. 9. *thou mayst know that there is none like me in all the* 14. *Earth, i. e. in Power and Might : And to the same Purpose is what *Moses* saith to *Pharaoh*, when *Pharaoh* sues to him for the Removal of the Plagues, as *Be it according to thy Word, that thou mayst know, that* Chap. 8. *there is none like unto the Lord our God ;* And again, 10. *— that thou mayst know, how that the Earth is the* Chap. 9. *Lords.* So here we have the Subject of the Contro- 29. versie ; and here's the Beginning of it ; the Lord makes a Demand of his own Right upon *Pharaoh* ; *Pharaoh* obstinately refuses to comply therewith ; so the Breach is widened, and open War is, as it were, Proclaimed on both Sides ; and not only Proclaimed in Words, but Prosecuted in Deeds on *Pharaoh's* Part, who hereupon rises higher in his Rebellion against God, and Oppression of God's People and*

Chap. 3,
19, 20.

Chap. 9.
Ver. 16.

and peculiar Subjects, whom he not only unjustly detains in Bondage and Slavery, but now also increases the same, *Requiring of them Brick without Straw, &c.* This Stubborn, Rebellious Temper and Carriage of *Pharaoh* the Lord foresaw, and fore-shewed unto *Moses* how He had determined to Plague him for it, in such Manner as to make him *Willing to let His People go*: So that the Lord knew, when He was about to send his first Message to *Pharaoh*, that he should thereby Raise up unto himself an Adversary, who would not bow nor yield Obedience to His Declared Will and Command of letting His People go, until he were subdued as it were by main Force: And to this Period he seems to refer, when he saith unto *Pharaoh*, *For this Cause have I Raised thee up, for to shew in thee my Power, &c.* which is the Text cited by the Apostle, and was spoken to *Pharaoh* in the Message sent unto him after the Plague of Boils, which was the Sixth in Order of Succession.

And it is here to be noted, that though the Apostle in his Citation varies the Phrase, saying, *I have Raised thee up*, yet in this Place of *Exodus*, the Marginal Reading after the *Hebrew* Text, has it thus, *I have made thee Stand*, which may therefore help to explain the other. Now it is certain, that if the Lord, upon the first Instance of *Pharaoh's* Rebellion against the Message sent him by the Hand of *Moses*, had Cut him off, and not made him to Stand, or given him Power to subsist, while He was Pleading with him by all those mighty Signs and Wonders in Judgment, which He afterwards executed upon him, then had not His Power (as well as Wisdom, Justice, &c.) been so Signally, so Eminently, and Conspicuously shewed, nor His Name in such Wonderful Manner declared, as now it is, and will be, from this Example of *Pharaoh*, to the World's End, in all Nations and Places wherever the Records of the Holy Scriptures are, or shall come to be known and received.

And

And seeing it was for this End and Purpose, that God made him to Stand, or Subsist, while he was judging him, who can doubt but that for the same End he Raised him up, and brought him on the Stage so publickly to be Judged, as it were, before all the Nations round about, who could not in all Likelihood but soon hear of these Extraordinary and Miraculous Transactions? And hence we may see these Two Phrases [*I have made thee Stand*] and [*I have Raised thee up*] though they vary a little from each other, yet as to the main End and Design of them, do perfectly agree and center in One, and otherwise indeed we cannot suppose, that the Spirit of God, which guided the Apostle's Pen, would have taken up and used the latter Expression as equivalent with the former. And how did the Lord hereby shew His Power? Let us consider that: Was it meerly His Power of Overthrowing and Destroying *Pharaoh* and his Servants? No surely: He shewed His Power in divers other Respects, as *First*, The Power of His Patience, Long-Suffering, and Merciful Forbearance, and that even towards very Presumptuous and Obstinate Offenders. *Pharaoh's* Reply to God's First Message by *Moses*, *Who is the Lord, that I should Obey His Voice*, &c. sufficiently discovers to what Height of Pride, Obstinacy and Presumption he was grown at that Time, so that he seems as *One Ripe for Destruction*; yet even with him how deliberately doth the Lord proceed, sending His Judgments gradually upon him, warning him of them before they were executed, removing them upon his suing for their Removal, expostulating with him in the Intervals of them, saying, *Exod. 9. As yet Exaltest thou thy self against my People, that thou wilt not let them go? Behold, to Morrow, I will cause it to Rain a very Grievous Hail — Send therefore and gather thy Cattel, &c.* And again, *How long wilt thou refuse to humble thy self before me? Let my People go, that they may serve me.* So that as to that Phrase of God's *Hardening Pharaoh's Heart*,
H which

17, 18, 19.

Ch 10. 3.

which some insist so much upon, it may appear plainly to any unbiass'd Peruser of this History, that God's Part in this Hardening, was no more than giving him up to that Hardness which he wilfully chose, and that after the Lord had used Means to soften his Heart, and bend him to a Compliance with His Declared Will and Command, of Letting His People go.

And hereby in the next Place, was made manifest the Power of God's Justice and Righteous Judgment; for by how much the more Notorious was the Rebellion and Wickedness of *Pharaoh* and his Servants, by so much the more apparent was the Justice and Righteousness of God, in Judging, Condemning, and Plaguings him and them in that extraordinary Manner. Of *Babylon* it is said, *Strong is the Lord God, who Judgeth Her*; that is, He is Strong, Mighty, and Powerful in Judgment: *His Judgments are as the Light that goeth forth, Strong and Clear*, carrying Conviction to every Eye, like the Sun Shining in his Strength, and thereby causing even the Condemned themselves to confess to the Righteousness thereof; which was here the Case of *Pharaoh* himself; when his Heart was somewhat bowed and softned, and the Eye of True Discerning a little opened in Him, then he was constrained by the Force and Evidence of Conviction, to say, *I have Sinned: The Lord is Righteous, and I and my People are Wicked*. And again, *I have Sinned against the Lord your God, and against you, now therefore forgive, I pray thee, my Sin only this once, and intreat the Lord your God, that He may take away from me this Death only*: Nevertheless when these Plagues were removed, he yet again returned to his former, or greater Wickedness, Hardness and Blindness than before; which caused the Lord further to Plague him with Darkness, and the Death of all the First Born of *Egypt*, yea, and at last, to shew His Power, in Overthrowing him, and all his Host, in the *Red Sea*.

Thus

Thus He shewed His Power upon *Pharaoh* and his Servants; and in all this He also shewed the Power of His Love towards His own Chosen People, for whose Sakes He arose to do it, and so to work their Deliverance, through the Execution of His Righteous Judgments on their Oppressors; *and likewise the Power of His Faithfulness in keeping Covenant, and performing His Promise made to their Forefathers, Abraham, Isaac, and Jacob, which Covenant and Promise He now remembered: For the Strength of Israel will not Lie; but He will ever be mindful of His Covenant.* And thus we have seen in some Measure how God shewed His Power in Judging *Pharaoh*, and delivering His People; which Power is His Name that was thereby to be declared throughout all the Earth, *even the same Name which He afterwards Proclaimed before Moses, in the Top of Mount Sinai:* For there is scarce any (if there be any) of His Attributes, mentioned in that Proclamation, which was not in some Sort displayed, either towards His own People, or towards their Enemies, in this Transaction with *Pharaoh* and the *Egyptians*.

If any think it strange, that we take Notice of the Exercise of God's Long Suffering, Mercy and Forbearance towards Sinners, as Instances of His Power, let them consider that *Moses* himself doth the same, upon Occasion of the *Israelites* Murmuring, when they heard the Evil Report made of the Good Land, by the *Ten Unbelieving Spies*; whereat the Lord was so provoked, that He threatened to smite them with the Pestilence, and disinherit them; which according to some Men's Sentiments of God's shewing His Power, would have been the Most Glorious Demonstration of it; *but Moses His Chosen, who stood before Him in the Breach, to turn away His Wrath, lest He should destroy them,* seems to be of another Mind, while he thus pleads with, and intreats the Lord on their Behalf, saying, *Now if thou shalt Kill all this People as One Man, then the Nations which have heard the Fame of Thee, will speak, say-*

Exod. 2.
24. and
Psal. 105.
42, 43.
1 Sam. 15.
29.
Pf. 111.5.

Exod. 34.
5, 6, 7.

Psal. 106.
23.

Exod. 14.
15, 16, 17,
18, 19.

ing. *Because the Lord was not able to bring this People into the Land which he Swore unto them, therefore hath he Slain them in the Wilderness. And now, I beseech thee, Let the Power of my Lord be Great, according as thou hast spoken, saying. The Lord is Long-Suffering, and of Great Mercy, Forgiving Iniquity and Transgression, — Pardon, I beseech thee, the Iniquity of this People, according to the Greatness of thy Mercy, and as thou hast forgiven this People, from Egypt, even until now. Let the Power of my Lord be Great, — Pardon the Iniquity of this People.* —

Here we may see *Moses* thought the Power of God would be Magnified, in His Pardoning the Iniquity of His People : Poor Frail Man, Conscious to himself how apt he is to be hurried away of such Passions as Anger, Revenge, &c. is willing, as it were, to make a Virtue of Necessity, and so accounts it Matter of Praise in One to have Slain his Thousands, and another his Ten Thousands.

If God were minded to get Himself a Name this Way, how easy were it for Him to Crush Kingdoms in a Moment, and Nations in the Twinkling of an Eye? But He seems not to place so much of His Glory in that He is Mighty to Destroy, as in His being Mighty to Save, and on the Side of those Attributes of Love, Mercy, Long Suffering, &c. Thus when *Moses besought him to shew him his Glory*, *Exod. 33, 18, 19.* His Answer was, *I will make all my Goodness pass before thee*, as accounting that his Chiefest Glory : Not but that He hath Justice and Severity also, to shew upon incorrigible Offenders, who will not be Reclaimed by the Methods of His Grace, Long-Suffering and Goodness ; but these He never exercises without some Mixture of Mercy, unless after manifold, or very great and heinous Provocations, as in the Case of *Pharaoh*, and other Notorious Offenders.

And now having considered this Instance of *Pharaoh*, according to the Relation given thereof in Holy Scripture, I must confess I do not see any Thing

Thing in it, that upon a fair and impartial Construction (taking the same entire, with all it's Circumstances and Relations) makes any Thing for such an Absolute and Irrelative Fore-Ordination of him unto Destruction, as many would infer therefrom; but much (yea, more than my present Leisure will permit me to take Notice of) that makes against it. It is true that the Lord foretells unto *Moses, how that he would smite Egypt with all his Wonders, which he would do in the Midst thereof;* Exod. 3. 20. but it follows not from thence that there was not, on the Part of *Pharaoh* and the *Egyptians*, a Moving Cause by Him foreseen, upon the Account whereof he would so smite *Egypt*; for that Cause is also foretold in the preceding Verse, where the Lord saith, *I am sure that the King of Egypt will not let you go, no, not by a Mighty Hand;* Exod. 3. 19. then it follows as before, *I will smite Egypt, &c. and after that he will let you go.* So that the Stubbornness and Pertinacious Obstinacy of *Pharaoh* and his Servants in their Wickedness and Rebellion against God, was the apparent Cause why he smote them: Most of the Exod. 7. 16, 17. and Chap. 8. 1, 2, and Ver. 20, 21. and Chap. 9. 1, 2, 3, and Ver. 13, 14, &c. Gen. 15. 13, 14. Plagues are threatened upon this Supposition expressly, *Thus saith the Lord, let my People go, that they may Serve me; else if thou wilt not let my People go, but wilt hold them still, Behold I will do so and so;* and all of them implicitly. God had now determined to deliver his People out of the House of Bondage, the full Time being come, which he had spoken of for that Purpose, to his Servant *Abraham* their Forefather, and therefore all Powers that stood in the Way to obstruct this his Design, must either bow in Submission thereto, or be broken down before him, and made to know him to be the Lord, whose Kingdom Ruleth over all. *Pharaoh* resisted Exod. 7. 5. Psal. 103. 19. till he was broken, but had he bowed he need not have been broken; or if one Plague had been sufficient to bow him, he need not have had two sent upon him; if two had wrought that Effect, he need not have had ten. His Ancestor of the same Name, that

Gen. 12. that Ruled in the Days of *Abram*, God plagued because of *Abram's* Wife, whom he had taken in Order, as is supposed, to make her his own Wife; hereupon he restored her to *Abram*, and we read not that he was plagued any more; *For the Lord doth*
 Lam. 3. *not Afflict willingly, nor Grieve the Children of Men*
 33. *without Cause; No, no, it is because of their Trans-*
 Psal. 107. *gression, and because of their Iniquities, that Fools are*
 17. *afflicted; and such Fools are all they that hate Know-*
 Prov. 1. *ledge, and do not choose the Fear of the Lord. It is*
 22, 29. *when a Land Sinneth against the Lord, by trespass-*
 Ezek. 14. *ing grievously, that He stretcheth forth his Hand*
 12—23. *upon it, to smite it with Famine, Sword, Noisome*
Beast, or Pestilence, so that they may know that He
hath not done without Cause, all that He hath
done in it.

And if He be so Just and Equal in all his Ways, and so Righteous in all his Dealings with his Creatures, that he will not bring a Temporal Judgment or Calamity upon a Nation or People, until they have given him Just Cause so to do; how much less will he condemn any People or Person, and adjudge them to the Pains of Hell, and Endless Misery, until they have given him Just Cause, by Sinning grievously against him, and hardening their Hearts from his Fear? And the Sin, Hardness of Heart, and Impenitency of all that perish, is according to the Will and Pleasure of the Devil, the Old Deceiver and Destroyer; and so is absolutely contrary to the Will, Pleasure, and Decree of the Pure and Holy God, who hath no Pleasure therein; but hath declared his Will to be, that all Men might know the Truth, and be Saved; and accordingly has afforded unto all Men the Means of Salvation, in that Grace which hath appeared unto all Men for the same End, namely, *To teach us all to deny Ungodliness, and Worldly Lusts, and to Live Soberly, Righteously, and Godly, in this present World;* which is the only Path of Salvation Revealed of God unto Mankind.

They

Isa. 63.
17.

They that walk in this Path unto the End, obtain Salvation ; and they that refuse so to hearken to the Teachings of this Grace, *as to learn of it to deny Ungodliness and Worldly Lusts*, which is the First Lesson it teacheth, they continue in the State of Reprobation amongst the Unrighteous, who shall not inherit the Kingdom of God ; and persisting in that State, *are hardened through the Deceitfulness of Sin* ; which they choose to live in, notwithstanding they are called to forsake it ; *and so their Destruction is of themselves, and not of God, who commandeth all Men every where to Repent, and turn from Iniquity, that it may not be their Ruin* ; as it will certainly prove to be, to all those that continue therein, until the Day of their Visitation be over, and the Time come, when God shall cease to strive with them any longer. Acts 17.30

Let us all therefore take Heed, that we resist not God in His Strivings with us, as did the Old World, which caused the Lord to say, *That His Spirit should not always strive with Man, for that he was Flesh*, i. e. was become Sinful Flesh, or Carnal, and therefore God spared them not, *but Saved Noah the Eighth Person, a Preacher of Righteousness, when he brought in the Flood upon that World of the Ungodly* : So they were destroyed because of their Wickedness. And for the same Cause, *God turning the Cities of Sodom and Gomorrhah into Ashes, Condemned them with an Overthrow ; making them an Example unto those that after should live Ungodly*. Gen. 6. 2 2 Pet. 2. 5 Ver. 6. Acts 7. 35, 39, 40, 41, 42, 43.

Israel, to whom the Oracles of God came, refused in their Day to hear and obey Moses, (whom God sent to be a Ruler and Deliverer unto them) saying unto Aaron, *make us Gods to go before us* : For as for this Moses, who brought us out of the Land of Egypt, we wote not what is become of him : And they made a Calf in those Days, and offered Sacrifice unto the Idol, and rejoyced in the Works of their own Hands : Then God, in His Anger, turned against them, and gave them up to Worship the Host of Heaven, and threatened

Rom. 11.

20.

Deut. 14.

2. 7. 6.

Ver. 8.

Rom. 11.

28.

Ver. 29.

1 Sam. 12.

22.

threatned he would carry them away beyond Babylon; which Threatning he afterwards executed upon them. The Offspring of *Israel*, in the Apostle's Days, continued in Rebellion and Stiff Neckedness, which made *Stephen* say, *Ye Stiff Necked and Uncircumcised in Heart and Ears, ye do always resist the Holy Ghost, as your Fathers did, so do ye*: And their Unbelief, whereby they resisted the Holy Ghost, the Apostle declares, *to be the Cause of their Rejection*, as we have said before, *or being Cast off from being God's People, who were once His Peculiar People, whom He had Chosen above all the Nations upon the Earth*: Of which Election *Moses* assigns two Causes, one was because the Lord loved them; and as we have before shewed that He Loveth all Men, so this set them upon a Level with other Nations, and hereby they stood as fair for his peculiar Choice, as any of the Rest; the other was, because the Lord would keep the Oath which he had Sworn unto their Fathers, namely, to his Faithful Servants, *Abraham, Isaac, and Jacob*; and this seems to be that which gave them the Preference in God's Choice, and hereby they came to be chosen for his peculiar People, before other Nations that were not of the same Descent; and so the Apostle tells us, *That as touching the Election, they are beloved for the Father's Sakes*; and this he spake of them, even while they were Enemies to God, as concerning the Gospel of his Dear Son; which shews the Election spoken of, to be National, such as we have before described, and in Relation whereunto they are still beloved in some Sort; for, as the Apostle saith, with Special Regard hereunto, *The Gifts and Calling of God are without Repentance*; and he will not utterly forsake his People *Israel* for His Great Names's Sake; because it hath pleased him to make them his People: Therefore it is not for nothing, that by the Singular Providence of God, they are preserved a distinct People to this Day, from all other Nations amongst whom they are scattered.

What

What is this for, unless it be to reserve them unto the Accomplishment of that Propheſie concerning them, *That there ſhall come out of Sion the Deliverer, who ſhall turn away Ungodlineſs from Jacob; and ſo all Iſrael, as a Nation, ſhall be Saved: But this is not to be expected, until the Fulneſs of the Gentiles be come in,* of whom all that have been Gathered hitherto, are but as the Firſt-Fruits, in Compariſon of the Full Harveſt: *But when the Mountain of the Lord's Houſe ſhall be ſo Eſtabliſh'd in the Top of the Mountains, that all Nations ſhall flow unto it,* this Glorious Sight will probably ſtir up in the *Jews that Noble Emulation,* which ſhall Spirit them alſo to flow together to the Glory of the Lord.

Rom. 11.

26.

Ver. 25.

Iſa. 2. 2.

Rom. 11.

11, 14, 31

And now what if God, willing to ſhew His Wrath, and to make His Power known, endured with much Long Suffering the *Jewiſh Nation*, who, through their own Unbelief, and Hardneſs of Heart, were generally become as Veſſels of Wrath, fitted to Deſtruction, that He might make known the Riches of His Glory on the Veſſels of Mercy, which He had afore prepared unto Glory, by the Operation of the Spirit and Word of Faith, unto which they were not Diſobedient, but yielded up themſelves to be formed thereby, into Veſſels of Honour, meet for their Maſter's Uſe; Does it hence follow, that theſe *Hardened Unbelieving Jews*, who Crucified the LORD OF GLORY, and always Reſiſted the HOLY GHOST, were Rejected and Caſt off from being God's People, and given up to Blindneſs and Hardneſs of Heart, from an Abſolute Decree in God ſo to deal with them, without any Regard had to their Unbelief and Diſobedience to the Call of GOD, and their Neglect of ſo Great Salvation as was offer'd them in the Goſpel of *His Dear Son*, who ſpake among them as never Man ſpake, and wrought many Mighty and Marvellous Works, calling upon them to believe for the very Work's Sake, whereby He declared Himſelf to be the Son of God, by the Power of God, ſo wonderfully ſhewed

I

amongſt

Mat. 23.
27, 28.

amongst them? No such Matter: It is plain they had a Day of Visitation, which they withstood, and thereupon Christ took up this Complaint and Lamentation over them, O Jerusalem, Jerusalem, *Thou that Killest the Prophets, and Stonest them which are sent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not! Behold, your House is left unto you Desolate.* How plain is it here, that Christ, the Sun of Righteousness, who arises with Healing under His Wings, upon such as Fear God's Name, would have gathered them under the Wing of His Divine Power, where the Healing and Protection is to be met with, and they would not be gathered by him; and therefore their House was forsaken of His Divine Presence, and left unto them Desolate. And thus the Jews were Rejected of God, because of their Unbelief, and Gainsaying God's Witness, whereby he strove with them, to turn them from the Power of Satan unto himself; and so doubtless it is with all others who are Rejected of God.

See Prov.
1. Ver. 20.
to the End

The Way of God's Striving with Man in all Ages of the World, hath been by the inward Illuminations, Convictions, Checks, and Reproofs of His Holy Spirit, as well as outwardly, by the various Dispensations of His Providence; and the great Unhappiness of all those that have perished, hath been, *That they have set at nought all His Reproof, and would have none of His Counsel*; whereby he hath been provoked to withdraw His Holy Spirit from them; and their Hearts came to be hardened from his Fear, and filled by Satan with all Unrighteousness; and out of this corrupt Treasury they brought forth all Manner of Wickedness in their Lives and Conversations: But all this came to pass, not by the Ordination of God, (tho' with his Permission) but by the Instigation of the Devil, and their Compliance therewith, against the Counsel of God, the Language whereof was, *Turn*

ye, turn ye at my Reproof, and I will pour out of my Spirit unto you, and make known my Words unto you ; and it was the turning away of the Wicked from this Counsel, that slew them, for that they hated Knowledge, and did not choose the Fear of the Lord.

I pray God, that no Man may strive against God in the Day when He is found striving with him, to recover him out of the Snare of the Devil, and to save his Soul from the Pit of Destruction. Heavy is that Woe that is denounced unto him that striveth with his Maker : *Let the Potsherds* Isa. 45. 9 *strive with the Potsherds of the Earth ;* but let them not strive with God, lest they feel the Weight of his Wrath ; but rather yield unto him, while there is Hope of Mercy, and turn unto him in the Day of His Gracious Visitation ; who manifesteth himself to all Mankind in the Operations, Motions, and Strivings of His Grace and Good Spirit, that he might by the Reproofs and Corrections thereof, whether Gentle or Severe, according as the State of his Creatures requires, and by the Secret Perswasions, Movings, and Drawings thereof, bring 1 Tim. 2. 4 *all Men to the Knowledge of his Living Truth in* Plal. 51. 6. *their inward Parts, which is a Measure of the Gift* John 1. 14. 16. *of his Son there Revealed, that so they might be Sanctified and Saved thereby.*

But I know how ready many of you are, to whom I am now speaking, to take up the Words of Scripture, and say, *God hath Chosen us in Him, before the Foundation of the World, that we should be Holy, and without Blame before him in Love :* And indeed it were well for you, and us, and all that profess Faith in CHRIST JESUS, if we could give Demonstration of our Election in Him, by walking Holily and Unblameably in Love before him who hath chosen us, which is certainly a very high and excellent State, and whoever hath attain'd it, must be more than a Novice.

Eph. 1. 4. *Christ, as we said before, is the Elect Seed;*
 Isa. 42. 1. *God hath put his Spirit upon him, and given him*
 6. Ch. 49. *for a Covenant of the People, for a Light to the*
 6. *Gentiles; and not only so, but that he should be*
 Acts 13. *for Salvation to the Ends of the Earth.* In him all
 47. the Elect of God are Chosen: But in him they could not be Chosen while they were out of him; and all are out of him until they believe in his Divine Power; for it is by Faith that Men come to be ingrafted into him, the True Olive-Tree, and Living Vine, and to be so nearly Related to him as the Branches to the Root; from which as they abide in him by the same Faith, they receive that Living Sap, and True Nourishment, whereby they may, in due Time, become so well qualified by him in Holiness, as to be without Blame before him, in that Love which is the fulfilling of the Law; and thereby shew forth the Fruits and Effects of that Elect Seed and Principle received from him, in whom our Life and Ground of Election stood, before the Foundation of the World.

For we are not Chosen meerly as we are particular Persons, the Natural Branches of the First
 1 Cor. 4. *Adam; but as his Living and Royal Offspring, be-*
 15. *gotten a new in Christ Jesus the Second Adam, by*
 Isa. 1. 18. *the Operation of his Quickning Spirit, Born again*
 1 Pet. 1. *of the incorruptible Seed by the Word of God, and*
 23. *now in due Time Chosen by him, out of the World*
 2 Thes. 2. *and the Corruptions thereof, through the Sanctifica-*
 13. *tion of the Spirit, and Belief of the Truth.* In which Words, the Apostle explains how the Elect are Chosen to Salvation, naming even the Conditions, or Qualifications on which God's Act of Choosing them depends, viz. *Sanctification of the Spirit, and Belief of the Truth:* So that this makes clearly against you, who hold for an Election from all Eternity of particular Persons meerly as such: For you were not capable of this Sanctification and Faith, before you had Personal Beings.

There;

Election and Reprobation.

61

Therefore my Desire is, that all Men, both *Presbyterians, Independents*, and of all other Denominations, may understand that their Election is not made Absolutely sure, neither will be, until they know the Work of Sanctification and Faith thoroughly wrought in them. *Therefore seek the Lord while He may be found, Call upon Him while He is near*, that He may thoroughly Sanctifie your Spirits, and Redeem you from all Unrighteousness: Herein will you be Happy as you know this Work of God wrought in your Hearts, and if not, then not Happy. Isa. 55. 6.

And this have we Written and Testified in the Love of the T R U T H, and in True Love to your Souls, whether you will hear, or whether you will forbear.

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